

The Pilgrims Progress Pt 2d

Destruction

Shut se.



The Pilgrims Progress Pt 2d

Destruction

Shut se.



THE
Pilgrim's Progress.

FROM
THIS WORLD
TO

That which is to come:
The Second Part.

Delivered under the Similitude of a

DREAM

Wherein is set forth

The manner of the setting out of *Chri-*
stian's Wife and Children, their
Dangerous JOURNEY,
AND

Safe Arrival at the Desired Country

By JOHN BUNTAN,

I have used Similitudes, Hos. 12. 10

LONDON,

Printed for Nathaniel Ponder at the *Peacock*
in the *Poultry*, near the Church, 1684

I appoint Mr. *Nathaniel Ponder*, But no
other to Print this Book.

January 1.

1684.

John Bunyan.

Newly Published,

Eben-Ezer: or a small Monument of great
Mercy, appearing in the Miraculous Deli-
verance of *William Okeley*, *William Adams*,
John Anthony, *John Jeph*s, *John Carpenter*,
From the Miserable Slavery of *Algiers*, with
the wonderful Means of their Escape in a Boat
of *Canvas*; the great Distress, and utmost Ex-
tremities which they endured at Sea for Six
Days and Nights; their safe Arrival at *Ma-*
york; With several Matters of Remarque
during their long Captivity, and the follow-
ing Providences of God which brought them
safe to *England*: with a Further Narrative
of *James Deane* and others. Sold by *Nath.*
Ponder in the *Poultrey*.

T H E
Authors Way of Sending forth
H I S
Second Part
Of the
PILGRIM.

GO, now my little Book, to every place,
Where my first Pilgrim, has but shewen his
Call at their door: If any say, who's there? (Face
Then answer thou, Christiana is here.
If they bid thee come in, then enter thou
With all thy boys. And then, as thou know'st how,
Tell who they are, also from whence they came,
Perhaps they'll know them, by their looks, or names:
But if they should not, ask them yet again
If formerly they did not Entertain
One Christian a Pilgrim; If they say
They did: And was delighted in his way:
Then let them know that those related were
Unto him: Yea, his Wife and Children are.

Tell them that they have left their House and
(Home,
Are turned Pilgrims, seek a World to come:

That they have met with hardships in the way,
That they do meet with troubles night and Day;
That they have trod on Serpents, fought with
Have also over-come a many evils. (Devils,
Yea tell them also of the next, who have
Of love to Pilgrimage been stout and brave
Defenders of that way, and how they still
Refuse this World, to do their Fathers will.

Go, tell them also of those dainty things,
That Pilgrimage unto the Pilgrim brings,
Let them acquainted be, too, how they are
Beloved of their King, under his care;
What goodly Mansions for them he Provides,
Tho they meet with roughs Winds, and swelling
How brave a calm they will enjoy at last, (tides.
Who to their Lord, and by his ways hold fast.

Perhaps with heart & hand they will unbrace
Thee, as they did my firstling; and will Grace
Thee, and thy fellows with such cheer and fair,
As shew will, they of Pilgrims lovers are.

I Object.

But how if they will not believe of me
That I am truly thine, cause some there be
That Counterfeit the Pilgrim, and his name,
Seek by disguise to seem the very same.
And by that means have wrought themselves into
The hands and Houses of I know not who.

Answer.

'Tis true, some have of late, to Counterfeit
My Pilgrim, to their own, my Title set;
Yea others, half my name and Title too;
Have stitched to their Book, to make them do;
But yet they by their Features do declare
Themselves not mine to be, whose ere they are.

If such thou meetst with, then thine only way,
Before them all, is, to say out thy say,
In thine own native Language, which no man
Now useth, nor with ease dissemble can.

If after all, they still of you shall doubt,
Thinking that you like Gipsies go about,
In Naughty-wise the Countrey to defile,
Or that you seek good People to beguile
With things unwarrantable: Send for me
And I will Testifie, you Pilgrims be;
Yea, I will Testifie that only you
My Pilgrims are: And that alone will do.

2 Object.

But yet, perhaps, I may enquire for him,
Of those that wish him Damned, life & limb.
What shall I do, when I at such a door,
For Pilgrims ask, and they shall rage the more?

Answer.

Fright not thy self, my Book, for such Bugbears,
Are nothing else but ground for groundlesse fears,

My Pilgrims Book has travel'd Sea and Land,
Yet could I never come to understand,

That it was slighted, or turn'd out of Door
By any Kingdom, were they Rich or Poor. (other
In France and Flanders where men kill each
My Pilgrim is esteem'd a Friend, a Brother.

In Holland too, 'tis said, as I am told,
My Pilgrim is with some, worth more than Gold.
Highlander, and Wild-Irish can agree,
My Pilgrim should familiar with them be.

'Tis in New-England under such advance,
Receives there so much loving Countenance,
As to be Trim'd, new Cloth'd, & Deck't with Gems,
That it might shew its Features, and its limbs,
Yet more, so comely doth my Pilgrim walk,
That of him thousands daily Sing and talk.

If you draw nearer home, it will appear
My Pilgrim knows no ground, of shame, or fear;
City, and Countrey will him Entertain,
With welcome Pilgrim. Yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shews his head in any Company.

Brave Galants do my Pilgrim hug and love,
Esteem it much, yea, value it above
Things of a greater bulk, yea, with delight,
Say my Lark's-leg is beter then a Kite.

Young Ladys, and young Gentle-women too,
Do no small kindnesss to my Pilgrim shew;
Their Cabinets, their Bosoms, and their Hearts
My Pilgrim has, 'cause he to them imparts,

His

His pretty riddles in such wholesome straines
As yields them profit double to their paines
Of reading. Yea, I think I may be bold
To say some prize him far above their Gold:

The very Children that do walk the street,
If thy do but my holy Pilgrim meet,
Salute him will, will wish him well and say,
He is the only Stripling of the Day.

They that have never seen him, yet admire
What they have heard of him, and much desire
To have his Company, and hear him tell
Those Pilgrim storyes which he knows so well.

Yea, some who did not love him at the first,
But call'd him Fool, and Noddy, say they must.
Now they have seen, & heard him, him commend,
And to those whom they love, they do him send.

Wherefore my Second Part, thou needst not be
Afraid to shew thy Head: None can hurt thee,
That wish but well to him, that went before,
'Cause thou com'st after with a Second store,
Of things as good, as rich, as profitable,
For Young, for Old, for Stag'ring and for stable.

3 Object.

But some there be that say he laughs too loud;
And some do say his Head is in a Cloud.
Some say, his Words and Storys are so dark,
They know not how, by them, to find his
(mark.
Answer

Answer.

*One may (I think) say, both his laughs & cries,
May well be guest at by his watry Eyes.*

*Some things are of that Nature as to make
Ones fancie Checkle while his Heart doth ake,
When Jacob saw his Rachel with the Sheep,
He did at the same time both kifs and weep.*

*Whereas some say a Cloud is in his Head,
That doth but shew how Wisdom's covered
With its own mantles: And to stir the mind
To a search after what it fain would find,
Things that seem to be hid in words obscure,
Do but the Godly mind the more allure;
To study what those Sayings should contain,
That speak to us in such a Cloudy strain.*

*I also know, a dark Similitude
Will on the Fancie more it self intrude,
And will stick faster in the Heart and Head,
Then things from Similies not borrowed.*

*Wherefore, my Book, let no discouragement
Hinder thy travels. Behold, thou art sent
To Friends not foes: to Friends that will give place
To thee, thy Pilgrims, and thy words imbrace.*

*Besides, what my first Pilgrim left conceal'd,
Thou my brave Second Pilgrim hast reveal'd
What Christian left lock't up and went his way;
Sweet Christiana opens with her Key.*

4 Object.

But some love not the method of your first,
Romance they count it, throw't away as dust,
If I should meet with such, what should I say?
Must I slight them as they slight me, or nay?

Answer.

*My Christiana, if with such thou meet,
By all-means in all Loving-wise, them greet;
Render them not reviling for revile:
But if they frown, I prethee on them smile,
Perhaps 'tis Nature, or some ill report
Has made them thus dispise, or thus retort.*

*Some love no Cheese, some love no Fish, & some
Love not their Friends, nor their own House or
Some start at Pigg, slight Chicken, love not (home
More then they love a Cuckow or an Owl, (Fowl,
Leave such, my Christiana, to their choice,
And seek those, who to find thee will rejoyce;
By no means strive, but in all humble wise,
Present thee to them in thy Pilgrims guise.*

*Go then, my little Book and shew to all
That entertain, and bid thee welcome shall,
What thou shalt keep close, shut up from the rest,
And wiso what thou shalt shew them may be blest.
To them for good, may make them chuse to be
Pilgrims, better by far, then thee or me.*

Go then, I say, tell all men who thou art,
Say, I am Christiana, and my part
Is now with my four Sons to tell you what
It is for men to take a Pilgrims lot;
Go also tell them who, and what they be,
That now do go on Pilgrimage with thee;
Say, here's my neighbour Mercy, she is one,
That has long-time with me a Pilgrim gone:
Come see her in her Virgin Face, and learn
Twixt Idle ones, and Pilgrims to discern.
Yea let young Damsels learn of her to prize,
The World which is to come, in any wise;
When little Tripping Maidens follow God,
And leave old doting Sinners to his Rod;
'Tis like those Days wherein the young ones cri'd
Hosannah to whom old ones did deride.

Next tell them of old Honest, who you found
With his whit hairs treading the Pilgrims ground;
Yea, tell them how plain hearted this man was,
How after his good Lord he bare his Cross:
Perhaps with some gray Head this may prevail,
With Christ to fall in Love, and Sin bewail.

Tell them also how Master Fearing went
On Pilgrimage, and how the time he spent
In Solitariness, with Fears and Cries,
And how at last, he won the Joyful Prize.
He was a good man, though much down in Spirit,
He is a good Man, and doth Life inherit.

Tell them of Master Feeblemind also,
Who, not before, but still behind would go;

Show them also how he had like been slain,
And how one Great-Heart did his life regain:
This man was true of Heart, tho weak in grace,
One might true Godliness read in his Face.

Then tell them of Master Ready-to-halt,
A Man with Crutches, but much without fault:
Tell them how Master Feeblemind, and he
Did love, and in Opinions much agree.
And let all know, tho weakness was their chance,
Yet sometimes one could Sing, the other Dance.

Forget not Master Valiant-for-the-Truth,
That Man of courage, tho a very Youth.
Tell every one his Spirit was so stout,
No Man could ever make him face about,
And how Great-Heart, & he could not forbear:
But put down Doubting Castle, slay Despair.

Overlook not Master Despondancie,
Nor Much-a-fraid, his Daughter, tho they ly
Under such Mantles as may make them look
(With some) as if their God had them forsook.
They softly went, but sure, and at the end,
Found that the Lord of Pilgrims was their Friend.

When thou hast told the World of all these things,
Then turn about, my book, and touch these strings
Which, if but touched will such Musick make,
They'll make a Cripple dance, a Gyant quake.

Those Riddles that lie couch't within thy breast,
Freely propound, expound: and for the rest
Of thy misterious lines, let them remain,
For those whose nimble Fancies shall them gain.

Now

*Now may this little Book a blessing be ,
To those that love this little Book and me ,
And may its buyer have no cause to say ,
His Money is but lost or thrown away ,
Yea may this Second Pilgrim yield that Fruit ;
As may with each good Pilgrims fancie sate ,
And may it perswade some that go astray ,
To turn their Foot and Heart to the right way.*

Is the Hearty Prayer
of the Author,

JOHN BUNYAN.

THE
Pilgrims Progres.
In the Similitude of a
DREAM.

The Second Part.

Courteous Companions, sometime since, to tell you my Dream that I had of *Christian* the Pilgrim, and of his dangerous Journey toward the Celestial Countrey; was pleasant to me, and profitable to you. I told you then also what I saw concerning his *Wife* and *Children*, and how unwilling they were to go with him on Pilgrimage: Insomuch that he was forced to go on his Progres without them, for he durst not run the danger of that destruction which he feared would come by staying with them, in the City of Destruction: Wherefore as I then shewed you, he left them and departed.

Now it hath so happened, thorough the Multiplicity of Business, that I have been much hindred, and kept back
B from

The Second Part of

from my wonted Travels into those Parts whence he went, and so could not till now obtain an opportunity to make further enquiry after whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now having taken up my Lodgings in a Wood about a mile off the place, as I slept I dreamed again.

And as I was in my Dream, behold, an aged Gentleman came by where I lay; and because he was to go some part of the way that I was travelling, me thought I got up and went with him. So as we walked, and as Travelers usually to do, I was as if we fell into discourse, and our talk happened to be about *Christian* and his Travels: For thus I began with the Old-man.

Sir, said I, *what Town is that there below, that lieth on the left hand of our way?*

Then said Mr. *Sagacity*, for that was his name, It is the City of *Destruction*, a populous place, but possessed with a very ill conditioned, and idle sort of People.

I thought that was that City, quoth I *I went once my self through that Town, and therefore know that this report you give of it, is true.*

Sag. Too true, I wish I could speak truth in speaking better of them that dwell therein.

well

The Pilgrims Progress.

3

well Sir, quoth I, Then I perceive you to be a well meaning man: and so one that takes pleasure to hear and tell of that which is good; pray did you never hear what happened to a man sometime ago in this Town (whose name was Christian) that went on Pilgrimage up towards the higher Regions?

Sag. Hear of him! Ay, and I also heard of the Molestations, Troubles, Wars, Captivities, Cries, Groans, Frights and Fears that he met with, and had in his Journey. Besides, I must tell you, all our Countrey rings of him, there are but few Houses that have heard of him and his doings, but have sought after and got the Records of his Pilgrimage; yea, I think I may say, that that his hazzardous Journey, has got a many wel-wishers to his ways: For though when he was here, he was Fool in every mans mouth, yet now he is gon, he is highly commended of all. For 'tis said he lives bravely where he is: Yea many of them that are resolved never to run his hazzards, yet have their mouths water at his gains.

Christians
are well
spoken of
when gone:
tho' called
Fools while
they are
here.

They may, quoth I well think, if they think any thing that is true, that he liveth well where he is, for he now lives at and in the Fountain of Life, and has what he has without labour and sorrow, for there is no grief mixed therewith.

*Sag. Talk! The People talk strange- Revel. 3, 4;
ly about him. Some say that he now I Chap. 6,
walks in White, that he has a Chain of 11.*

The Second Part of

Gold about his Neck, that he has a Crown of Gold, beset with Pearls upon his head: Others say that the shining ones that sometimes shewed themselves to him in his Journey, are become his Companions, and that he is as familiar with them in the place where he is, as here one Neighbour is with another. Besides, 'tis confidently affirmed concerning him, that the King of the place where he is, has bestowed upon him already, a very rich and pleasant Dwelling at Court, and that he every day eateth and drinketh, and walketh, and talketh with him, and receiveth of the smiles and favours of him that is Judge of all there. Moreover, it is expected of some that his Prince, the Lord of that Countrey, will shortly come into *these* parts, and will know the reason, if they can give any, why his Neighbours set so little by him, and had him so much in derision when they perceived that he would be a Pilgrim. For they say, that now he is so in the affections of his Prince, and that his *Sovereign* is so much concerned with the *Indignities* that was cast upon *Christians* when he became a Pilgrim, that he will look upon all as if done unto himself; and no marvel, for 'twas for the love that he had to his Prince, that he ventured as he did.

Zech. 3, 7.

Luke 14,
15.Jude 14,
15.Luke 10,
16.

The Pilgrims Progress.

5

I dare say, quoth I, I am glad on't. I am glad for the poor mans sake, for that now Revel. 14, he has rest from his labour, and for that he 13. now reapeth the benefit of his Tears with joy: and for that he is got beyond the Gar-Psal. 126. shot of his Enemies, and is out of the reach 5, 6. of them that hate him. I also am glad for that a Rumour of these things is noised abroad in this Country: Who can tell but that it may work some good effect on some that are left behind? But, pray Sir, while it is fresh in my mind, do you hear anything of his Wife and Children? poor hearts, I wonder in my mind what they do.

Sag. Who! *Christiana*, and her Sons! They are like to do as well as did *Christian* himself, for though they all plaid the Fool at the first, and would by no means be perswaded by either the tears or entreaties of *Christian*, yet second thoughts have wrought wonderfully with them, so they have packt up and are also gone after him.

Better, and better, quoth I. But what! Wife and Children and all?

Sag. 'Tis true, I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then, said I, a man it seems may report it for a truth?

Sag. You need not fear to affirm it, I mean that they are all gon on Pilgrimage, both the good Woman and her four Boys. And being we are, as I perceive, going some considerable way

The Second Part of

together, I will give you an account of the whole of the matter.

1 part pag. 275. This *Christiana* (for that was her name from the day that she with her Children betook themselves to a *Pilgrims* Life,) after her Husband was gone over the River, and she could hear of him no more, her thoughts began to work in her mind; First, for that she had lost her Husband, and for that the loving bond of that Relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy Cogitation in the remembrance of the loss of loving Relations. This therefore of her Husband did cost her many a Tear. But this was not all,

Mark this
you that
are Charles
to your god-
ly Relati-
ons.

for *Christiana* did also begin to consider with her self, whether her unbecoming behaviour towards her Husband, was not one cause that she saw him no more, and that in such sort he was taken away from her. And upon this, came into her mind by *swarms*, all her unkind, unnatural, and ungodly Carriages to her dear Friend: Which also clogged her Conscience, and did load her with guilt. She was moreover much broken with recalling to remembrance the restless Groans, brinish Tears and self-bemoanings of her Husband, and how she did harden her heart against all his entreaties, and loving perswasions (of her and her Sons) to go with him, yea, there was not any thing that *Christian*

The Pilgrims Progress.

7

lian either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the Caul of her Heart in sunder. Specially that bitter out-cry of his, *What shall I do to be saved*, did ring in her ears most dolefully. 1 part page 2, 3.

Then said she to her Children, Sons, we are all undone. I have sinned away your Father, and he is gone; he would have had us with him; but I would not go my self, I also have hindred you of Life. With that the Boys fell all into Tears, and cryed out to go after their Father. Oh! Said *Christiana*, that it had been but our lot to go with him, then had it fared well with us beyond what 'tis like to do now. For tho' I formerly foolishly imagin'd concerning the Troubles of your Father, that they proceeded of a foolish fancy that he had, or for that he was over run with Melancholy Humours; yet now 'twill not out of my mind, but that they sprang from another cause, to wit, for that the Light of Light was given him, by the help of which, as I perceive, he has escaped the Snares of Death. Then they all wept again, and cryed out: Oh, Wo, worth the day. James 1. 23, 24, 25.

The next night *Christiana* had a *Christia-Dream*, and behold she saw as if a na's *Dream*. broad Parchment was opened before her in which were recorded the sum of her

The Second Part of

Luke 18,
13.

ways, and the times, as she thought, look't *very black upon her*. Then she cryed out aloud in her sleep, Lord have mercy upon me a Sinner, and the little Children heard her.

After this she thought she saw two very ill favoured ones standing by her Bed-side, and saying, *What shall we do with this Woman? For she cryes out for Mercy waking and sleeping: If she be suffered to go on as she begins, we shall lose her as we have lost her Husband.* Wherefore we must by one way or other, seek to take her off from the thoughts of what shall be hereafter: else all the World cannot help it, but she will become a Pilgrim.

Now she awoke in a great Sweat, also a trembling was upon her, but after a while she fell to sleeping again. And then she thought she saw *Christian* her Husband in a place of Bliss among many *Immortals*, with an *Harp* in his Hand, Standing and playing upon it before one that sat on a Throne with a Rainbow about his Head. She saw also as if he bowed his Head with his Face to the Pav'd-work that was under the Princes Feet, saying, *I heartily thank my Lord and King for bringing of me into this Place.* Then shooted a company of them that stood round about, and harped with their Harps: but no man living could tell what they said, but *Christiau* and his Companions.

Revel. 14.
2, 3.

Next

The Pilgrims Progress.

9

Next Morning when she was up, had prayed to God, and talked with her Children a while, one knocked hard at the door; to whom she spake out saying, *If thou comest in Gods name, come in.* So he said *Amen*, and opened the Door, and saluted her with *Peace be to this House.* The which when he had done, he said, *Christiana*, knowest thou wherefore I am come? Then she blush't and trembled, also her Heart began to wax warm with desires to know whence he came, and what was his Errand to her. So he said unto her; my name is *Secret*, I dwell with those that are high. It is talked of where I dwell, as if thou had'st a desire to go thither: also there is a report that thou art aware of the evil thou hast formerly done to thy Husband in hardening of thy Heart against his way, and in keeping of these thy Babes in their Ignorance. *Christiana*, the merciful one has sent me to tell thee that he is a God ready to forgive, and that he taketh delight to multiply to pardon offences. He also would have thee know that he inviteth thee to come into his presence, to his Table, and that he will feed thee with the Fat of his House, and with the Heritage of *Jacob* thy Father.

B 5

There

The Second Part of

There is *Christian* thy Husband, ~~that~~ *was*, with Legions more his Companions, ever beholding that face that doth minister Life to beholders : and they will all be glad when they shall hear the sound of thy feet step over thy Fathers Threshold.

Christiana at this was greatly abashed in her self, and bowing her head to the ground, this *Visitor* proceeded and said, *Christiana* ! Here is also a Letter for thee which I have brought from thy Husbands King. So she took it and opened it, but it smelt after the manner of the best Perfume, also it was Written in Letters of Gold. The Contents of the Letter was, *That the King would have her do as did Christian her Husband ; For that was the way to come to his City, and to dwell in his Presence with Joy, forever.* At this the good Woman was quite overcome: So she cryed out to her *Visitor*. Sir, *will you carry me and my Children with you, that we also may go and Worship this King?*

Then said the *Visitor*, *Christiana* ! *The bitter is before the sweet :* Thou must through Troubles, as did he that went before thee, enter this Celestial City. Wherefore I advise thee, to do as did *Christian* thy Husband : go to the *Wicket Gate* yonder, over the Plain, for that stands in the head of the way up which thou must go, and I wish thee all good speed. Also I advise that thou put this Letter in thy Bosome. That thou

The Pilgrims Progress.

11

thou read therein to thy self and to thy Children, until you have got it by root-of-Heart. For it is one of the Songs that thou must Sing while thou art in this House of thy Pilgrimage. Also this thou must deliver in at the further Gate.

Psal. 119.

54.

Now I saw in my Dream that this Old Gentleman, as he told me this Story, did himself seem to be greatly affected therewith. He moreover proceeded and said, So *Christiana* called her Sons together, and began thus to Address her self unto them. My Sons, I have as you may perceive, been of late under much exercise in my Soul about the Death of your Father; not for that I doubt at all of his Happiness: For I am satisfied now that he is well. I have also been much affected with the thoughts of mine own State and yours, which I verily believe is by nature miserable: My Carriages also to your Father in his distress, is a great load to my Conscience. For I hardened both mine own heart and yours against him, and refused to go with him on Pilgrimage.

The thoughts of these things would now kill me out-right; but that for a Dream which I had last night, and but that for the encouragement that this Stranger has given me this Morning. Come my Children, let us pack up, and be gon to the Gate that leads to the Celestial Countrey, that we may see
your

The Second Part of

your Father, and be with him, and his Companions in Peace according to the Laws of tha Land.

Then did her Children burst out into Tears for Joy that the Heart of their Mother was so inclined : So their *Visitor* bid them farewel : and they began to prepare to set out for their Journey.

But while they were thus about to be gon, two of the Women that were *Christianas* Neighbours, came up to her House and knocked at her Dore. To whom she said as before, *If you come in Gods Name, come in.* At this the Women were stun'd, for this kind of Language, they used not to hear, or to perceive to drop from the Lips of *Christiana*. Yet they came in ; but behold they found the good Woman a preparing to be gon from her House.

So they began and said, *Neighbour, pray what is your meaning by this.*

Christiana answered and said to the eldest of them whose name was Mrs. *Timorous*, I am preparing for a Journey (This *Timorous* was daughter to him that met *Christian* upon the Hill Difficulty : and would a had him gone back for fear of the Lyons.)

1 Part pag.
63, 64.

Timorous. For what Journey I pray you?

Chris. Even to go after my good Husband, and with that she fell aweeping.

Timo.

The Pilgrims Progress.

13

Timo. I hope not so, good Neighbour, pray for your poor Childrens sakes, do not so unwomanly cast away your Timorous self. *comes to*

Chris. Nay, my Children, shall go with visit Christiana with me; not one of them is willing to stay behind. *Mercie one*

Timo. I wonder in my very heart, of her what, or who has brought you into this Neighbours mind.

Chris. Oh, Neighbour, knew you but as much as I do, I doubt not but that you would go with me.

Timo. Prethee what new knowledg hast thou got that so worketh off thy mind from thy Friends, and that tempteth thee to go no body knows where?

Chris. Then *Christiana* reply'd, I have been sorely afflicted since my Husbands departure from me; but specially since he went over the River. But *Death* that which troubleth me most, is my churlish Carriages to him when he was under his distress. Besides, I am now, as he was then; nothing will serve me but going on Pilgrimage. I was a dreaming last night that I saw him. O that my Soul was with him. He dwelleth in the presence of the King of the Countrey, he sits and eats with him at his Table, he is become a Companion of *Immortals*, and has a House now given him to dwell in, to which, the best Palaces on Earth, if compared, *2 Cor, 5, 1, 2, 3, 4.* seems to me to be but as a Dunghil. The Prince of the Place has also sent for me with

The Second Part of

with promise of entertainment if I shall come to him; his messenger was here even now, and has brought me a Letter, which invites me to come. And with that she pluck'd out her Letter, and read it, and said to them, what now will you say to this?

Timo. *Oh the madness that has possessed thee and thy Husband, to run your selves upon such difficulties! You have heard, I am sure, what your Husband did meet with, even in a manner at the first step, that he took on his way, as our Neighbour Obstinate yet can testifie; for he went along with him, yea and plyable too*
1 Part pag. until they like wise men, were afraid to
9, 10, 11, go any further. We also heard over and
12, 13, 14. above, how he met with the Lyons, Appol-
lion, the shadow of death, and many
other things: Nor is the danger he met
with at Vanity fair to be forgotten by thee.
For if he, tho' a man, was so hard put to
it, what canst thou being but a poor Wo-
man do? Consider also that these four
sweet Babes are thy Children, thy Flesh
and thy Bones. Wherefore, though thou
shouldest be so rash as to cast away thy
self: Yet for the sake of the Fruit of thy
Body, keep thou at home.

But *Christiana* said unto her, tempt me not, my Neighbour: I have now a price put into mine hand to get gain, and I should be a Fool of the greatest size, if I should have no heart to strike in with the opportunity. And for that you tell me of all these Troubles that

The Pilgrims Progress.

15

I am like to meet with in the way, they are so far off from being to me a discouragement, that they shew I am in the right. *The bitter must come before the sweet*, and that also will make the sweet the sweeter. Wherefore since you came not to my House, in Gods name, as I said, I pray you to be gon and not to disquiet me further.

Then *Timorous* all to revild her, and said to her Fellow, come Neighbour *Mercie*, lets leave her in her own hands, since she scorns our Counsel and Company. But *Mercie* was at a stand, and could not so readily comply with her Neighbour: and that for a two-fold reason. First, her Bowels yearned over *Christiana*: so she said with in her self, If my Neighbour will needs be gon, I will go a little way with her, and help her. Secondly, her Bowels yearned over her own Soul, (for what *Christiana* had said, had taken some hold upon her mind.) Wherefore she said within her self again, I will yet have more talk with this *Christiana*, and if I find Truth and Life in what she shall say, my self with my Heart shall also go with her. Wherefore *Mercy* began thus to reply to her Neighbour *Timorous*.

Mercie. 'Neighbour, I did indeed come with you, to see *Christiana* this Morning, forsakes and since she is, as you see, a taking of her; but her last farewell of her Country, I think *Mercy* to walk this Sun-shine Morning, a little cleave to way her.

The Second Part of

way with her to help her on the way. But she told her not of her second Reason, but kept that to her self.

Timor. Well, I see you have a mind to go a fooling too : but take heed in time, and be wise : while we are out of danger we are out ; but when we are in, we are in. So Mrs. *Timorous* returned to her House, and *Christiana* betook herself to her Journey. But when *Timorous* was got home to her House, she sends for some of her Neighbours, to wit, Mrs. *Bats-eyes*, Mrs. *Inconfiderate*, Mrs. *Light-mind*, and Mrs. *Know-nothing*. So when they were come to her House, she falls to telling of the story of *Christiana*, and of her intended Journey. And thus she began her Tale.

Timorous
acquaints
her Friends
what the
good Chri-
stian in-
tends to do.

Timor. Neighbours, having had little to do this morning, I went to give *Christiana* a visit, and when I came at the Door, I knocked, as you know 'tis our Custom. And she answered, *If you come in Gods name, come in.* So in I went, thinking all was well : But when I came in, I found her preparing her self to depart the Town, she and also her Children. So I asked her what was her meaning by that, and she told me in short, that she was now of a mind to go on Pilgrimage, as did her Husband. She told me also of a Dream that she had, and how the King of the Country where her Husband was, had sent her an inviting Letter to come thither.

Then

The Pilgrims Progress.

17

Then said Mrs. Know-nothing. And Mrs. Know-no-
what do you think she will go ?

Timo. Ay, go she will, what ever thing.
come on't ; and methinks I know it by
this, for that which was my great Ar-
gument to perswade her to stay at home,
(to wit, the Troubles she was like to
meet with in the way) is one great
Argument with her to put her forward
on her Journey. For she told me in so
many words, *The bitter goes before the
sweet.* Yea, and for as much as it so
doth, it makes the sweet the swee-
ter.

Mrs. Bats-eyes, Oh this blind and foo-
lish Woman, said she, will she not
take warning by her Husbands Afflictions ?
For my part, I see if he was here
again he would rest him content in a
whole Skin, and never run so many
hazards for nothing.

Mrs Inconsiderate, also replied, say-
ing, away with such Fantastical Fools
from the Town, a good riddance, for confide-
my parr, I say, of her. Should she rate.
stay where she dwels, and retain this
her mind, who could live quietly by
her ? for she will either be dumpish or
unneighbourly, or talk of such matters
as no wise body can abide : Wherefore
for my part I shall never be sorry for
her departure, let her go and let better
come in her room ; 'twas never a good
World since these whimsical Fools
dwelt in it.

Then

Mrs.
Light-
mind.

Madam
Wanton
*she that
had like
to a bin too
hard for
Faithful in
time past.*

I part pag.
111.

*discourse
betwixt
Mercie
and good
Christi-
ana.*

Mercie in-
clines to go.

Then Mrs. *Light-mind* added as fol-
loweth. Come put this kind of Talk
away. I was Yesterday at Madam
Wantons, where we were as merry as the
Maids. For who do you think should
be there, but I, and Mrs. *Love-the-
flesh*, and three or four more with Mr.
Lechery, Mrs. *Filth*, and some others:
So there we had Musick and dancing,
and what else was meet to fill up the
pleasure. And I dare say my Lady her
self is an admirably well bred Gentle-
woman, and Mr. *Lechery* is as pretty a
Fellow.

By this time *Christiana* was got on
her way, and *Mercie* went along with
her. So as they went, her Children
being there also, *Christiana* began to
discourse. And, *Mercie*, said *Christiana*,
I take this as an unexpected favour,
that thou shouldest set foot out of Doors
with me to accompany me a little in
my way.

Mercie. Then said young *Mercie* (for
she was but young,) If I thought it would
be to purpose to go with you, I would never
go near the Town any more.

Chris. Well *Mercie*, said *Christiana*,
cast in thy Lot with me. I well know
what will be the end of our Pilgri-
mage, my Husband is where he would
not but be, for all the Gold in the Spa-
nish Mines. Nor shalt thou be rejected,
tho thou goest but upon my Invitation.
The King who hath sent for me and my
Children, is one that delighteth in

Mercie.

The Pilgrims Progress.

19

Mercie. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in Common betwixt thee and me, only go along with me.

Mercie. But how shall I be ascertained that I also shall be entertained? Had I this hope, but from one that can tell, I would make no stick at all, but would go being helped by him that can help, tho' the way was never so tedious. Mercy doubts of acceptance.

Christiana. Well, loving *Mercie*, I *Christiana* will tell thee what thou shalt do, go with me to the *Wicket Gate*, and there I will further enquire for thee, and if there thou shalt not meet with incouragement, I will be content that thou shalt return to thy place. I also will pay thee for thy Kindness which thou shewest to me and my Children in thy accompanying of us in our way as thou doest. *alures her to the Gate*
Christ and promiseth there to enquire for her.

Mercie. Then will I go thither, and will take what shall follow, and the Lord grant that my Lot may there fall even as the King of Heaven shall have his heart upon me.

Christiana, then was glad at her heart, not only that she had a Companion, but also for that she had prevailed with this poor Maid to fall in love with her own Salvation. So they went on together, and *Mercie* began to weep. Then said *Christiana*, wherefore weepeth my Sister so?

Mor.

The Second Part of

Mer. Alas ! said she, who can but lament that shall but rightly consider what a State and Condition my poor Relations are in, that yet remain in our sinful Town : and that which makes my grief the more heavy, is because they have no Instructor, nor any to tell them what is to come.

Chris. Bowls becometh Pilgrims. And thou dost for thy Friends, as my good Christian did for me when he left me ; he mourned for that I would not heed nor regard him, but his Lord and ours did gather up his Tears and put them into his Bottle, and now both I, and thou, and these my sweet Babes, are reaping the Fruit and benefit of them. I hope, Mercie, these Tears of thine will not be lost, for the truth hath said; That they that sow in Tears shall reap in Joy, in singing. And he that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his Sheaves with him.

*Psal. 126.
5, 6.*

Then said Mercie,

*Let the most blessed be my guide,
If't be his blessed Will,
Unto his Gate, into his fould,
Up to his Holy Hill.*

*And let him never suffer me,
To swarve, or turn aside
From his free grace, and Holy ways,
What ere shall me betide.*

*And let him gather them of mine,
That I have left behind.
Lord make them pray they may be rhine,
With all their heart and mind.*

Now

The Pilgrims Progress.

21

Now my old Friend proceeded and ^{1 part page} said, But when *Christiana* came up to 12, 13, 14, the Slow of *Despond*, she began to be at 15.

a stand: For, said she, This is the place in which my dear Husband had like to a been smothered with Mud. She perceived also, that notwithstanding the Command of the King to make this place for Pilgrims, good: yet it was rather worse than formerly. So I asked if that was true? Yes, said the Old Gentle-man, too true. For that many there be that pretend to be the King's Labourers; and that say they are for mending the Kings High-way, that bring Dirt, and Durg instead of Stones, and so marr, instead of mending. Here *Christiana* therefore with her Boys did make a stand: but said *Mercie*, come let us venture, only let us be wary. Then they looked well to the Steps, and made a shift to get staggeringly over. *Their own Carnal Conclusions, instead of the word of life.*

Yet *Christiana* had like to a been in, and that not once nor twice. Now they had no sooner got over, but they thought they heard words that said unto them, *Blessed is she that believeth, for there shall be a performance of the things that have*

been told her from the Lord. ^{Luke, 1, 45.}

Then they went on again; and said *Mercie* to *Christiana*, Had I as good ground to hope for a loving reception at the *Wicket-Gate*, as you, I think no Slow of *Despond* would discourage me.

Well,

The Second Part of

Well, said the other, you know *your* fore, and I know *mine*; and, good friend, we shall all have have enough evil before we come at our Journeys end.

For can it be imagined, that the people that design to attain such excellent Glories *as we do*, and that are so envied that Happiness *as we are*; but that we shall meet with what Fears and Scares, with what Troubles and Afflictions they can possibly assault us with, that hate us?

And now Mr. Sagacity left me to Dream out my Dream by my self. Wherefore me-thought I saw *Christiana*, and *Mercie* and the *Boys* go all of them up to the Gate. To which when they were come, they betook themselves to a short debate about *how* they must manage their calling at the Gate, and what should be said to him that did open to them. So it was concluded, since *Christiana* was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest. So *Christiana* began to knock, and as her poor Husband did, she *knocked* and *knocked* again. But instead of any that answered, they all thought that they heard, as if a Dog came barking upon them. A Dog and a great one too, and this made the Woman and Children afraid. Nor durst they for a while dare to knock any more, for fear the *Mastiff* should fly upon

Prayer
should be
made with
Considera-
tion, and
Fear: As
well as in
Faith and
Hope.

I part pag.
31.

The Dog,
the Devil
an Enemy
to Prayer.

upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do. Knock they durst not, for fear of the Dog: go back they durst not for fear that the Keeper of that Gate should espy them, as they so went, and should be offended with them. At last they thought of knocking again, and knocked more vehemently then they did at the first. Then said the Keeper of the Gate, who is there? So the *Dog* left off to bark, and he opened unto them.

Then *Christiana* made low obeysance, and said, Let not our Lord be offended with his Handmaidens for that we have knocked at his Princely Gate. Then said the Keeper, Whence come ye, and what is that you would have?

Christiana answered, We are come from whence *Christian* did come, and upon the same *Errand* as he; to wit, to be, if it shall please you, graciously admitted by this Gate, into the way that leads to the Celestial City. And I answer, my Lord in the next place, that I ~~am~~ *Christiana* once the Wife of *Christian*, that now is gotten above?

With that the Keeper of the Gate did marvel, saying, What is she become now a Pilgrim, that but a while ago abhorred that Life? Then she bowed her Head, and said, yes; and so are these my sweet Babes also.

Then

The Second Part of

Luke
15, 7.

Then he took her by the hand, and led her in and said also, *Suffer the little Children to come unto me*, and with that he shut up the Gate. This don, he called to a Trumpeter that was above over the Gate, to entertain *Christiana* with shouting and sound of Trumpet for joy. So he obeyed and sounded, and filled the Air with his Melodious Notes.

Now all this while, poor *Mercie* did stand without, trembling and crying for fear that she was rejected. But when *Christiana* had gotten admittance for her self and her Boys: Then she began to make Intercession for Mercy.

Chris. And she said, *my Lord, I have a Companion of mine that stands yet without, that is come hither upon the same account as my self. One that is much dejected in her mind, for that she comes, as she thinks, without sending for, whereas I was sent to by my Husbands King to come.*

The delays
makee the
hungering
Soul the
fervant.

Now *Mercie* began to be very impatient, for each Minute was as long to her as an hour, wherefore she prevented *Christiana* from a fuller interceding for her, by knocking at the Gate her self. And she knocked then so loud, that she made *Christiana* to start. Then said the Keeper of the Gate who is there? And said *Christiana* it, is my Friend.

So he opened the Gate, and looked out; but *Mercie* was fallen down without in a Swoon, for she fainted and was afraid, that no Gate should be opened to her.

Then he took her by the hand, and said, *Damsel*, I bid thee arise.

O Sir, said she, I am faint, there is scarce Life left in me. But he answered, That one once said, *When my Soul* Jonah 2, *fainted within me, I remembered the Lord, 7.* *and my prayer came in unto thee, into thy Holy Temple.* Fear not, but stand upon thy Feet, and tell me wherefore thou art come.

Mer. I am come, for *that*, unto which I was never invited, as my Friend *Christiana* was. *Hers* was from the King, and *mine* was but from *her*: Wherefore I fear I presume.

Did she desire thee to come with her to this Place?

Mer. Yes. And as my Lord sees, I am come. And if there is any Grace and forgiveness of Sins to spare, I beseech that I thy poor Handmaid may be partaker thereof.

Then he took her again by the Hand, and led her gently in, and said: I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by: Fetch something, and give it *Mercie* to smell on, thereby to stay her fainting. So they fetcht her a *Bundle of Myrrh*, and a while after she was revived.

The Second Part of

And now was *Christiana*, and her Boys and *Mercie* received of the Lord at the head of the way, and spoke kindly unto by him.

Then said they yet further unto him, We are sorry for our Sins, and beg of our Lord his Pardon, and further information, what we must do.

I grant Pardon, said he, by word, and deed ; by word in the promise of forgiveness : by deed in the way I obtained it. Take the first from my Lips with a kiss, and the other, as it shall be revealed.

Song 1, 2.
John 20,
20.

Christ Crucified seen
afar off.

Now I saw in my Dream that he spake many good words unto them, whereby they were greatly gladed. He also had them up to the top of the Gate and shewed them by what deed they were saved, and told them withall, that that sight they would have again as they went along in the way, to their comfort.

So he left them a while in a Summer-Parler below, where they entred into talk by themselves. And thus *Christiana* began, O Lord ! How glad am I, that we are got in hither ?

Mer. So you well may ; but I, of all, have cause to leap for joy.

Chris. I thought, one time, as I stood at the Gate (because I had knocked and none did answer) that all our Labour had been lost : Specially when that ugly Curr made such a heavy barking against us.

Mer.

The Pilgrims Progress.

27

Mer. But my vvorst Fears vvas after I saw that you was taken in to his favour, and that I was left behind : Now thought I, 'tis fulfilled which is Written. *Two Mat. 24. Women shall be Grinding together, the one 41. shall be taken, and the other left.* I had much ado to forbear crying out, Undone, undone.

And afraid I was to knock any more ; but when I looked up, to what was Written over the Gate, I took Courage. I also thought that I must either knock again or dye. So I knocked ; *1 Part pag. 30.* but I cannot tell how, for my spirit now struggled betwixt life and death.

Chris. Can you not tell how you knocked? I am sure your knocks were so earnest, *Christiana* that the very sound of them made me start. *thinks her* I thought I never heard such knocking in all *Companion* my Life. I thought you would a come in *prays better* by violent hands, or a took the Kingdom by *then she.* storm.

Mer. Alas, to be in my Case, who *Mat. 11,* that so was, could but a done so ? You *12.* saw that the Door was shut upon me, and that there was a most cruel Dog there about. Who, I say, that was so faint hearted as I, that would not a knocked with all their might ? But pray what said my Lord to my rudeness, was he not angry with me ?

Chris. When he heard your lumbering noise , he gave a wonderful Innocent smile. I believe what you did pleas'd him well enough. For he shewed no sign to the contrary. But I marvel in my heart why he

The Second Part of

If the Soul keeps such a Dog ; had I known that afore, at first did I fear I should not have had heart enough to know all it a ventured my self in this manner. But should meet now we are in, we are in, and I am glad with in its with all my heart.

Journey to Heaven it would hardly ever set out. Mer. I will ask if you please next time he comes down, why he keeps such a filthy Cur in his Yard. I hope he will not take it amiss.

Ay do, said the Children, and perswade him to hang him, for we are afraid that he will bite us when we go hence.

So at last he came down to them again, and Mercie fell to the Ground on her Face before him and worshipped, and said, Let my Lord accept of the Sacrifice of praise which I now offer unto him, with the calves of my Lips.

So he said to her, peace be to thee, stand up.

Jer. 12,
1, 2.

But she continued upon her Face and said, Righteous art thou O Lord when I plead with thee, yet let me talk with thee of thy Judgments : Wherefore dost thou keep so cruel a Dog in thy Yard, at the sight of which, such Women and Children as we, are ready to fly from thy Gate for fear ?

I Part page
31.

He answered, and said ; That Dog has another Owner, he also is kept close in an other man's ground ; only my Pilgrims hear his barking. He belongs to the Castle which you see there at a distance : but can come up to the Walls of this place. He has frightened many an honest Pilgrim from worse to better,
by

The Pilgrims Progress.

29

by the great voice of his roaring. Indeed he that oweth him, doth not keep him of any good will to me or mine ; but with intent to keep the Pilgrims from coming to me, and that they may be afraid to knock at this Gate for entrance. Sometimes also he has broken out and has worried some that I love ; but I take all at present patiently, I also give my Pilgrims timely help : So they are not delivered up to his power to do to them what his Dogish nature would prompt him to. But what ! My purchased one , I tro, hadst thou known never so much before hand, thou wouldst not a bin afraid of a Dog.

The Beggars that go from Door to Door, will, rather then they will lose a supposed Alms, run the hazzard of the bauling, barking, and biting too of a Dog : and shall a Dog, a Dog in an other Mans-Yard : a Dog whose barking I turn to the profit of Pilgrims, keep any from coming to me? I deliver them from the Lions, their Darling from the power of the Dog.

Mer. Then said Mercie, I confess my Ignorance : I spake what I understood not : I acknowledg thou doest all things well.

Chris. Then Christiana began to talk of their Journey, and to enquire after the way. So he fed them , and washed their feet , and set them in the way of his Steps , according as

The Second Part of

1 Part pag. he had dealt with her Husband be.
35. fore

So I saw in my Dream, that they walkt on in their way, and had the weather very comfortable to them.

Then *Christiana* began to sing, saying.

*Bless't be the Day that I began,
A Pilgrim for to be.
And blessed also be that man,
That thereto moved me.*

*'Tis true, 'twas long ere I began,
To seek to live for ever :
But now I run fast as I can,
Mat. 20,6. 'Tis better late then never.*

*Our Tears to joy, our fears to Faith
Are turned, as we see :
Thus our beginning, (as one saith,)
Shews, what our end will be.*

Now there was, on the other side of the Wall that fenced in the way up which *Christiana* and her Companions was to go, a Garden ; and that Garden belonged to him whose was that *Barking Dog* of whom mention was made before. And some of the Fruit-Trees that grew in that Garden shot their Branches over the Wall, and being mellow, they that found them did gather them up and oft eat of them to their hurt. So *Christiana's* Boys, as Boys are apt to do, being pleas'd with the Trees, and with the Fruit that did hang thereon, did *Plash* them, and began

gan to eat. Their Mother did also chide them for so doing; but still the Boys went on.

Well, said she, my Sons, you Transgress, for that Fruit is none of ours: but she did not know that they did belong to the Enemy; He warrant you if she had, she would a been ready to die for fear. But that passed, and they went on their way. Now by that they were gon about two Bows-shot from the place that let them into the way: they espyed two very *ill-favoured ones* coming down a pace to meet them. With that *Christiana*, and *Mercie* her Friend covered themselves with their Vails, and so kept on their Journey: The Children also went on before, so at last they met together. Then they that came down to meet them, came just up to the Women, as if they would imbrace them; but *Christiana* said, Stand back, or go peacebly by as you should. Yet these two, as men that are deaf, regarded not *Christiana's* words; but began to lay hands upon them; at that *Christiana* waxing very wroth, spurned at them with her feet. *Mercie* also, as well as she could, did what she could to shift them. *Christiana* again, said to them, Stand back and be gon, for we have no Money to loose being Pilgrims as ye see, and such too as live upon the Charity of our Friends.

Two ill favoured ones.

They assault Christiana.

The Second Part of

Ill-fa. Then said one of the two of the Men, we make no assault upon you for Money ; but are come out to tell you, that if you will but grant one small request which we shall ask, we will make Women of you forever.

Christ. Now *Christiana* imagining what they should mean, made answer again, *We will neither hear nor regard, nor yield to what you shall ask. We are in haste, cannot stay, our Business is a Business of Life and Death.* So again she and her Companions made a fresh assay to go past them. But they letted them in their way.

Ill-fa. And they said, we intend no hurt to your lives, 'tis an other thing we would have.

*She cries
out.*

Christ. Ay, quoth *Christiana*, you would have us Body and Soul, for I know 'tis for that you are come ; but we will die rather upon the spot, then suffer our selves to be brought into such Snares as shall hazzard our well being hereafter. And with that they both *Shrieked* out, and cryed Murder, Murder : and so put themselves under those Laws that are provided for the Protection of Women. But the men still made their approach upon them, with design to prevail against them : They therefore cryed out again.

Deut. 22,
23, 26, 27.

Now they being, as I said, not far from the Gate in at which they came, their voice was heard from where they was, thither : Wherefore some of the House

The Pilgrims Progress.

33

House came out, and knowing that it was *Christiana's* Tongue : they made haste to her relief. But by that they was got within sight of them, the Woman was in a very great scuffle, the Children also stood crying by. Then did he that came in for their relief, call out to the Ruffins saying, What is that thing that you do? Would you make my Lords People to transgress? He also attempted to take them; but they did make their escape over the Wall into the Garden of the Man, to whom the great Dog belonged, so the Dog became their Protector. This *Reliever* then came up to the Women, and asked them how they did. So they answered, we thank thy Prince, pretty well, only we have been somewhat affrighted, we thank thee also for that thou camest in to our help, for otherwise we had been overcome.

The Reliever comes.

The Ill-ones fly.

Reliever. So after a few more words, this *Reliever* said as followeth: *I marvelled much when you was entertained at the Gate above, being ye knew that ye were but weak Women, that you petitioned not the Lord there for a Conductor: Then might you have avoided these Troubles, and Dangers: For he would have granted you one.*

The Reliever talks to the Women.

Christ. Alas said *Christiana*, we were so taken with our present blessing, that Dangers to come were forgotten by us; besides, who could have thought

The Second Part of

that so near the King's Palace there should have lurked such naughty ones : Indeed it had been well for us had we asked our Lord for one ; but since our Lord knew 'twould be for our profit, I wonder he sent not one along with us.

We lose for want of asking for.

Relie. *It is not always necessary to grant things not asked for, lest by so doing they become of little esteem ; but when the want of a thing is felt, it then comes, under, in the Eyes of him that feels it, that estimate, that properly is its due, and so consequently will be thereafter used. Had my Lord granted you a Conductor, you would not neither, so have bewailed that oversight of yours in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.*

Christ. Shall we go back again to my Lord, and confess our folly and ask one?

Relie. *Your Confession of your folly, I will present him with : To go back again, you need not. For in all places where you shall come, you will find no want at all, for in every of my Lord's Lodgings which he has prepared for the reception of his Pilgrims, there is sufficient to furnish them against all attempts whatsoever. But, as I said, he will be enquired of by them to do it for them : and 'tis a poor thing that is not worth asking for. When he had thus said, he went back to his place, and the Pilgrims went on their way.*

Ezek. 36,
37.

Mer.

The Pilgrims Progress.

35

Mer. Then said *Mercie*, what a sudden blank is here? I made account we had now been past all danger, and that we should never see sorrow more.

Christ. Thy *Innocency*, my Sister, said *Christiana* to *Mercie*, may excuse thee much; but as for me, my fault is so much the greater, for that I saw this danger before I came out of the Doors, and yet did not provide for it, where provision might a been had. I am therefore much to be blamed.

Mer. Then said *Mercie*, how knew you this before you came from home? pray open to me this Riddle.

Christ. Why, I will tell you. Before I set Foot out of Doors, one Night, as I lay in my Bed, I had a Dream about this. For methought I saw two men, as like these as ever the World they could look, stand at my Beds-feet, Plotting how they might prevent my Salvation. I will tell you their very words. They said, ('twas when I was in my Troubles,) What shall we do with this Woman? For she cries out waking and sleeping for forgiveness, If she be suffered to go on as she begins, we shall lose her as we have lost her Husband. This you know might a made me take heed, and have provided when Provision might a been had.

*The mi-
stake of
Mercie.*

*Christia-
na's Guilt.*

*Christia-
na's Dream
repeated.*

Mer.

The Second Part of

Mer. Well said Mercie, as by this neglect, we have an occasion ministred unto us, to behold our own imperfections: So our Lord has taken occasion thereby, to make manifest the Riches of his Grace. For he, as we see, has followed us with un-asked kindness, and has delivered us from their hands that were stronger then we, of his meer good pleasure.

i Part pag.
36.

Thus now when they had talked away a little more time, they drew nigh to an House which stood in the way, which House was built for the relief of Pilgrims: As you will find more fully related in the first part of these Records of the *Pilgrims Progresse*. So they drew on towards the House (the House of the Interpreter) and when they came to the Door they heard a great talk in the House, they then gave ear, and heard, as they thought, *Christiana* mentioned by name. For you must know that there went along, even before her, a talk of her and her Childrens going on Pilgrimage. And this thing was the more pleasing to them, because they had heard that she was *Christian's* Wife; that Woman who was sometime ago, so unwilling to hear of going on Pilgrimage. Thus therefore they stood still and heard the good people within commending her, who they little thought stood at the Door. At last *Christiana* knocked as she had done at the Gate before. Now when she had knocked, there came to the
Door

The Pilgrims Progress.

37

Door a young Damsel, and opened the Door and looked, and behold two Women was there.

Damsf. Then said the Damsel to them, With whom would you speak in this Place?

Christ. *Christiana* answered, we understand that this is a priviledged place for those that are become Pilgrims, and we now at this Door are such : Wherefore we pray that we may be partakers of that for which we at this time are come ; for the day, as thou seest, is very far spent, and we are loth to night to go any further.

Damsf. Pray what may I call your name, that I may tell it to my Lord within?

Christ. My name is *Christiana*, I was the Wife of that Pilgrim that some years ago did Travel this way, and these be his four Children. This Maiden also is my Companion, and is going on Pilgrimage too.

Innocent. Then ran *Innocent* in (for that was her name) and said to those within, Can you think who is at the Door ! There is *Christiana* and her Children, and her Companion, all waiting for entertainment here. Then they leaped for Joy, and went and told their Master. So he came to the Door, and looking upon her, he said. Art thou that *Christiana*, whom *Christian*, the Good-man, left behind him, when he betook himself to a Pilgrims Life ?

Christ.

The Second Part of

Christ. I am that Woman that was so hard-hearted as to slight my Husbands Troubles, and that left him to go on in his Journey alone, and these are his four Children ; but now I also am come, for I am convinced that no way is right but this.

Mat. 21,
29.

Inter. Then is fulfilled that which also is Written of the Man that said to his Son, go work to day in my Vineyard, and he said to his Father, I will not ; but afterwards repented and went.

Christ. Then said *Christiana*, So be it, Amen. God make it a true saying upon me, and grant that I may be found at the last, of him in peace without spot and blameless.

Inter. But why standest thou thus at the Door, come in thou Daughter of Abraham, we was talking of thee but now: For tidings have come to us before, how thou art become a Pilgrim. Come Children, come in ; come Maiden, come in ; so he had them all in to the House.

Old Saints
glad to see
the young
ones walk
in Gods
ways.

So when they were within, they were bidden sit down and rest them, the which when they had done, those that attended upon the Pilgrims in the House, came into the Room to see them. And one smiled, and another smiled, and they all smiled for Joy that *Christiana* was become a Pilgrim. They also looked upon the Boys, they stroaked them over the Faces with the Hand, in token of their kind reception of them : they also carried it lovingly to

Mercie,

The Pilgrims Progress.

39

Mercie, and bid them all welcome into their Masters House.

After a while, because Supper was not ready, the *Interpreter* took them into his *Significant Rooms*, and shewed them what *Christian*, *Christiana's* Husband had seen sometime before. Here therefore they saw the *Man* in the *Cage*, the man and his *Dream*, the man that cut his way thorough his *Enemies*, and the *Picture* of the biggest of them all : together with the rest of those things that were then so profitable to *Christian*.

This done, and after these things had been somewhat digested by *Christiana*, and her Company : the *Interpreter* takes them apart again : and has them first into a Room, where was a man that could look no way but downwards, with a *Muckrake* in his hand. There stood also one over his head with a *Celestial Crown* in his Hand, and proffered to give him that Crown, for his *Muck-rake* ; but the man did neither look up, nor regard ; but raked to himself the *Straws*, the small *Sticks*, and *Dust* of the *Floar*.

The man
with the
Muckrake
expounded.

Then said *Christiana*, I perswade my self that I knew somewhat the meaning of this : For this is a *Figure* of a man of this *World* : Is it not, good Sir ?

Inter. Thou hast said the right, said he, and his *Muck-rake* doth show his *Carnal* mind. And whereas thou seest him rather give heed to rake up *Straws* and *Sticks*, and the *Dust* of the *Floar*

The Second Part of

Floar, then to what he says that calls to him from above with the Celestial Crown in his Hand; it is to show, That Heaven is but as a Fable to some, and that things here are counted the only things substantial. Now whereas it was also shewed thee, that the man could look no way but downwards: It is to let thee know that earthly things when they are with Power upon Mens minds, quite carry their hearts away from God.

Chris. Then said Christiana, O! deliver me from this Muck-rake.

Inter. That Prayer, said the Interpreter, has lain by till 'tis almost rusty: Give me not Riches, Is scarce the Prayer
 pro. 30, 8. *of one of ten thousand. Straws, and Sticks, and Dust, with most, are the great things now looked after.*

With that Mercie, and Christiana wept, and said, It is alas! too true.

When the Interpreter had shewed them this, he has them into the very best Room in the House, (a very brave Room it was) so he bid them look round about, and see if they could find any thing profitable there. Then they looked round and round: For there was nothing there to be seen but a very great Spider on the Wall: and that they overlook't.

Mer. Then said Mercie, Sir, I see nothing; but Christiana held her peace.

Inter.

The Pilgrims Progress.

41

Inter. But said the *Interpreter*, look again: she therefore lookt again and said, Here is not any thing, but an ugly *Spider*, who hangs by her Hands upon the Wall. Then said he, Is there but one *Spider* in all this spacious Room? Then the water stood in *Christiana's* Eyes, for she was a Woman quick of apprehension: and she said, Yes Lord, there is here more then one. Yea, and *Spiders* whose Venom is far more destructive then that which is in her. The *Interpreter* then looked pleasantly upon her, and said, Thou hast said the Truth. This made *Mercie* blush, and the Boys to cover their Faces: For they all began now to understand the Riddle.

Then said the *Interpreter* again, *The Spider taketh hold with her hands as you see, and is in Kings Pallaces.* And wherefore is this recorded; but to show you, that how full of the Venome of Sin soever you be, yet you may by the hand of Faith lay hold of, and dwell in the best Room that belongs to the Kings House above? Pro. 30,
28.

Chris. I thought, said *Christiana*, of something of this; but I could not imagine it all. I thought that we were like *Spiders*, and that we looked like ugly Creatures, in what fine Room soever we were: But that by this *Spider*, this venomous and ill favoured Creature, we were to learn how to *act Faith*, that came not into my mind. And yet she
has

has taken hold with her hands as I see, and dwells in the best Room in the House. God has made nothing in vain.

Then they seemed all to be glad ; but the water stood in their Eyes : Yet they looked one upon another, and also bowed before the *Interpreter*.

*Of the Hen
and Chick-
ens.*

He had them then into another Room where was a Hen and Chickens, and bid them observe a while. So one of the Chickens went to the Trough to drink, and every time she drank she lift up her head and her eyes towards Heaven. See, said he, what this little Chick doth, and learn of her to acknowledge whence your Mercies come, by receiving them with looking up. Yet again, said he, observe and look : So they gave heed, and perceived that the Hen did walk in a fourfold Method towards her Chickens. 1. She had a *common call*, and that she hath all day long. 2. She had a *special call*, and that she had but sometimes. 3. She had a *brooding note*, and 4. she had an *out-cry*.

Mat. 23.
37.

Now, said he, compare this *Hen* to your King, and these Chickens to his Obedient ones. For answerable to her, himself has his Methods, which he walketh in towards his People. By his *common call*, he gives nothing, by his *special call*, he always has something to give, he has also a brooding voice, for them

them that are under his Wing, and he has an out-cry to give the Alarm when he seeth the Enemy come. I chose, my Darlings, to lead you into the Room where such things are, because you are Women, and they are easie for you.

Chris. And Sir, said *Christiana*, pray let us see some more : So he had them into the Slaughter-house, where was a Butcher a killing of a Sheep : And behold the Sheep was quiet, and took her Death patiently. Then said the Interpreter : You must learn of this Sheep, to suffer : And to put up wrongs without murmurings and complaints. Behold how quietly she takes her Death, and without objecting she suffereth her Skin to be pulled over her Ears. Your King doth call you his Sheep.

After this, he led them into his Garden, where was great variety of Flowers : and he said, do you see all these ? So *Christiana* said, yes. Then said he again, Behold the Flowers are divers in Stature, in Quality, and Colour, and Smell, and Virtue, and some are better then some : Also where the Gardiner has set them, there they stand, and quarrel not one with another.

Again, he had them into his Field, which he had sowed with Wheat, and Corn : but when they beheld, the tops of all was cut off, only the Straw remained. He said again, this Ground was Dunged, and Plowed, and sowed ; but

The Second Part of

but what shall we do with the Crop ? Then said *Christiana*, burn some and make muck of the rest. Then said the *Interpreter* again, Fruit you see is that thing you look for, and for want of that you condemn it to the Fire, and to be trodden under foot of men : Beware that in this you condemn not your selves.

Of the
Robbin
and the
Spider.

Then, as they were coming in from abroad, they espied a little *Robbin* with a great *Spider* in his mouth. So the *Interpreter* said, look here. So they looked, and *Mercie* wondred ; but *Christiana* said, what a disparagement is it to such a little pretty Bird as the *Robbin-red-breast* is, he being also a Bird above many, that loveth to maintain a kind of Sociableness with man ? I had thought they had lived upon crums of Bread, or upon other such harmless matter. I like him worse then I did.

The *Interpreter* then replied, This *Robbin* is an Emblem very apt to set forth some Professors by ; for to sight they are as this *Robbin*, pretty of Note, Colour and Carriage, s they seem also to have a very great Love for Professors that are sincere ; and above all other to desire to sociate with, and to be in their Company, as if they could live upon the good Mans Crums. They Pretend also that therefore it is, that they frequent the House of the Godly, and the appointments of the Lord : but when they
are

are by themselves, as the Robbin, they can catch and gobble up Spiders, they can change their Diet, drink Iniquity, and swallow down Sin like Water.

So when they were come again into the House, because Supper as yet was not ready, *Christiana* again desired that the Interpreter would either show or tell of some other things that are Profitable. *Pray and you will get at that which yet lies unrevealed.*

Then the Interpreter began and said, The fatter the Sow is, the more she desires the Mire; the fatter the Ox is, the more gamefully he goes to the Slaughter; and the more healthy the lusty man is, the more prone he is unto Evil.

There is a desire in Women, to go neat and fine, and it is a comely thing to be adorned with that, that in Gods sight is of great price.

'Tis easier watching a night or two, then to sit up a whole year together: So 'tis easier for one to begin to profess well, then to hold out as he should to the end.

Every Ship-Master, when in a Storm, will willingly cast that over Board that is of the smallest value in the Vessel; but who will throw the best out first? none but he that feareth not God.

One leak will sink a Ship, and one Sin will destroy a Sinner.

He that forgets his Friend, is ungrateful unto him; but he that forgets his Saviour is unmerciful to himself.

The Second Part of

He that lives in Sin, and looks for Happiness hereafter, is like him that soweth Cockle, and thinks to fill his Barn with Wheat, or Barley.

If a man would live well, let him fetch his last day to him, and make it always his company-Keeper.

Whispering and change of thoughts, proves that Sin is in the world.

If the world, which God sets light by, is counted a thing of that worth with men: what is Heaven which God commendeth?

If the Life that is attended with so many troubles, is so loth to be let go by us, what is the Life above?

Every Body will cry up the goodness of Men; but who is there that is, as he should, affected with the Goodness of God?

We seldom sit down to Meat; but we eat, and leave: So there is in Jesus Christ more Merit and Righteousness then the whole world has need of.

Of the Tree
that is rotten
at heart.

When the Interpreter had done, he takes them out into his Garden again, and had them to a Tree whose inside was all Rotten, and gone, and yet it grew and had Leaves. Then said Mercie, what means this? This Tree, said he, whose out-side is fair, and whose inside is Rotten; is it to which many may be compared that are in the Garden of God: Who with their mouths speak high in behalf of God; but indeed will do nothing for him: Whose Leaves are fair;

The Pilgrims Progress.

47

fair; but their heart Good for nothing,
but to be *Tinder* for the Devils *Tinder-*
box.

Now Supper was ready, the Table
spread, and all things set on the Board;
so they sat down and did eat when
one had given thanks. And, the *Inter-*
preter did usually entertain those that
lodged with him, with Musick at Meals,
so the Minstrels played. There was
also one that did Sing. And a very
fine voice he had.

*They are at
Supper.*

His Song was this.

*The Lord is only my support,
And he that doth me feed :
How can I then want anything,
Whereto I stand in need ?*

When the Song and Musick was
ended, the *Interpreter* asked *Christiana*,
*what it was that at first did move her
to betake her self to a Pilgrims
Life?*

Christiana answered. First, the loss
of my Husband came into my mind, at
which I was heartily grieved : but all
that was but natural Affection. Then
after that, came the Troubles, and Pil-
grimage of my Husbands into my mind,
and also how like a Churl I had carried
it to him as to that. So guilt took
hold of my mind, and would have drawn
me into the Pond; but that oppor-
tunely I had a Dream of the well-being
of my Husband, and a Letter sent me
by

*Talk at
Supper.*

*A Repetiti-
on of Chri-
stiana's Ex-
perience.*

The Second Part of

by the King of that Country where my Husband dwells, to come to him. The Dream and the Letter together so wrought upon my mind, that they forced me to this way.

Inter. But met you with no opposition afore you set out of Doors?

Chris. Yes, a Neighbour of mine one Mrs. *Timorous*, (She was a kin to him that would have perswaded my Husband to go back for fear of the Lions.) She all-to-be-fooled me ; for, as she called it, my intended desperate adventure ; she also urged what she could, to dishearten me to it, the hardships and Troubles that my Husband met with in the way ; but all this I got over pretty well. But a Dream that I had, of two ill-lookt ones, that I thought did Plot how to make me miscarry in my Journey, that hath troubled me much : Yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of the way. Yea, I may tell my Lord, tho' I would not have every body know it, that between this and the Gate by which we got into the way, we were both so forely assaulted, that we were made to cry out Murder, and the two that made this assault upon us, were like the two that I saw in my Dream.

Then

The Pilgrims Progress.

49

Then said the *Interpreter*, Thy beginning is good, thy latter end shall greatly increase. So he addressed himself to *Mercie*: and said unto her, *And what moved thee to come hither sweet-heart?* *A question put to Mercie.*

Mercie. Then *Mercie* blushed and trembled, and for a while continued silent.

Interpreter. Then said he, be not afraid, only believe, and speak thy mind.

Mer. So she began and said. Truly Sir, my want of Experience, is that that makes me covet to be in silence, and that also that fills me with fears of coming short at last. I cannot tell of Visions, and Dreams as my friend *Christiana* can; nor know I what it is to mourn for my refusing of the Counsel of those that were good Relations.

Interpreter. *What was it then, dear-heart, that hath prevailed with thee to do as thou hast done?*

Mer. Why, when our friend here, was packing up to be gone from our Town, I and another went accidentally to see her. So we knocked at the Door and went in. When we were within, and seeing what she was doing, we asked what was her meaning. She said she was sent for to go to her Husband, and then she up and told us, how she had seen him in a Dream, dwelling in a curious place among Immortals wearing a Crown, playing upon

The Second Part of

a Harp, eating and drinking at his Princes Table, and singing Praises to him for bringing him thither, &c. Now methought, while she was telling these things unto us, my heart burned within me. And I said in my Heart, if this be true, I will leave my Father and my Mother, and the Land of my Nativity, and will, if I may go along with *Christiana*.

So I asked her further of the truth of these things, and if she would let me go with her? For I saw now that there was no dwelling, but with the danger of ruin, any longer in our Town. But yet I came away with a heavy heart, not for that I was unwilling to come away; but for that so many of my Relations were left behind. And I am come with all the desire of my heart, and will go if I may with *Christiana* unto her Husband and his King.

Ruth 2,
11, 12.

Inter. Thy setting out is good, for thou hast given credit to the truth. Thou art a *Ruth*, who did for the love that she bore to *Naomi*, and to the Lord her God, leave Father and Mother, and the land of her Nativity to come out, and go with a People that she knew not heretofore. *The Lord recompence thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.*

Now Supper was ended, and Preparations was made for Bed, the Women were laid singly alone, and the Boys

The Pilgrims Progress.

51

Boys by themselves. Now when *Mercie* was in Bed, she could not sleep for joy, for that now her doubts of missing at last, were removed further from her then ever they were before. So she lay blessing and Praising God who had had such favour for her.

In the Morning they arose with the *Sun*, and prepared themselves for their departure: But the *Interpreter* would have them tarry a while, for, said he, you must orderly go from hence. Then said he to the Damsel that at first opened unto them, Take them and have them into the Garden, to the Bath, and *The Bath* there wash them, and make them clean *Sanctification*. from the soil which they have gathered by travelling. Then *Innocent* the Damsel took them and had them into the Garden, and brought them to the Bath, so she told them that there they must wash and be clean, for so her Master would have the Women to do that called at his House as they were going on *Pilgrimage*. They then went in and washed, yea they and the Boys and all, and they came out of that Bath not only sweet, and clean; but also much enlivened and strengthened in their Joynts: So when they came in they looked fairer a deal, then when they went out to the washing.

When they were returned out of the Garden from the Bath, the *Interpreter* took them and looked upon them and said unto them, *fair as the Moon*. Then

*They are
sealed.*

he called for the *Seal* wherewith they used to be *Sealed* that were vvasht in his *Bath*. So the *Seal* vvas brought, and he set his *Mark* upon them, that they might be knowvn in the *Places* vvhither they vvere yet to go: Novv the seal vvas the contents and sum of the *Passover* which the *Children of Israel* did eat when they came out from the *Land of Egypt*: and the mark was set betvveen their *Eyes*. This seal greatly added to their *Beauty*, for it vvas an *Ornament* to their *Faces*. It also added to their gravity and made their *Countenances* more like them of *Angels*.

*They are
clothed.*

Then said the *Interpreter* again to the *Damsel* that vwaited upon these *Women*, Go into the *Vestry* and fetch out *Garments* for these *People*: So she vvent and fetched out vvhite *Rayment*, and laid it down before him, so he commanded them to put it on. *It was fine Linnen, white and clean.* When the *Women* vvere thus adorned they seemed to be a *Terror* one to the other. For that they could not see that glory each one on her self, vvhich they could see in each other. Novv therefore they began to esteem each other better then themselves. For you are fairer then I am, said one, and you are more comely then I am, said another. The *Children* also stood amazed to see into vvhath *fashion* they vvere brought.

*True humi-
lity.*

The

y
n
d
y
-
e
l
e



Behold here how the Slothfull are a Signe,
 Hung up, cause holy ways they did decline.
 See here too how the Child doth play & man
 And weak, grow strong, when Great heart leads
 the Van.

The Pilgrims Progress.

53

The Interpreter then called for a Man-servant of his, and bid him take Sword, and Helmet, and Shield, and take these my Daughters, said he, and conduct them to the House called Beautiful, at vvhich place they vvill rest next. So he took his Weapons, and vvvent before them, and the Interpreter said, God speed. Those also that belonged to the Family sent them avvay vvith many a good vvish. So they vvvent on their vvay, and Sung,

*This place has been our second Stage,
Here we have heard and seen
Those good things that from Age to Age,
To others hid have been.*

*The Dunghil-raker, Spider, Hen,
The Chicken too to me
Hath taught a Lesson, let me then
Conformed to it be.*

*The Butcher, Garden, and the Field,
The Robbin, and his bait,
Also the Rotten-tree do:h yield
Me Argument of might*

*To move me for to watch and pray,
To strive to be sincere,
To take my Cross up day by day,
And serve the Lord with fear.*

Now I saw in my Dream that they went on, and Greatheart went before them, so they went and came to the place where Christians Burthen fell off his Back, and rumbled into a Sepulchre. Here *part pag;* then they made a pause, and here also *54.*

The Second Part of

they blessed God. Now said *Christiana*, it comes to my mind what was said to us at the Gate, to wit, that we should have Pardon, by *Word* and *Deed*; by word, that is, by the promise; by *Deed*, to wit, in the way it was obtained. What the promise is, of that I know something: But what is it to have Pardon by deed, or in the way that it was obtained, Mr. *Great-heart*, I suppose you know; wherefore if you please let us hear you discourse thereof.

A comment upon what was said at the Gate, or a discourse of our being justified by Christ.

Great-heart. Pardon by the deed done, is Pardon obtained by some one, for another that hath need thereof: Not by the Person pardoned, but in the way, saith another, in which I have obtained it. So then, to speak to the question more large, The pardon that you and *Mercie* and these Boys have attained, was obtained by another, to wit, by him that let you in at the Gate: And he hath obtain'd it in this double way. He has performed Righteousness to cover you, and spilt blood to wash you in.

Chris. But if he parts with his Righteousness to us: What will he have for himself?

Great-heart. He has more Righteousness then you have need of, or then he needeth himself.

Chris. Pray make that appear.

Great-heart.

The Pilgrims Progress.

55

Great-heart. With all my heart, but first I must premise that he of whom we are now about to speak, is one that has not his Fellow. He has two Natures in one Person, plain to be *distinguished*, impossible to be *divided*. Unto each of these Natures a Righteousness belongeth, and each Righteousness is essential to that Nature. So that one may as easily cause the Nature to be extinct, as to separate its Justice or Righteousness from it. Of *these* Righteousnesses therefore, we are not made partakers so, as that they, any of them, should be put upon us that we might be made just, and live thereby. Besides these there is a Righteousness which this Person has, as these two Natures are joyned in one. And this is not the Righteousness of the *God-head*, as distinguished from the *Manhood*; nor the Righteousness of the *Manhood*, as distinguished from the *God-head*; but a Righteousness which standeth in the Union of both Natures : and may properly be called, the Righteousness that is essential to his being prepared of God to the capacity of the Mediatory Office which he was to be intrusted with. If he parts with his first Righteousness, he parts with his *God-head*; if he parts with his second Righteousness, he parts with the purity of his *Manhood*; if he parts with this third, he parts with that perfection that capacitates him to the Office of Mediation. He has there-

The Second Part of

Rom. 5.
19.

fore another Righteousness which standeth in *performance*, or obedience to a revealed Will : And that is it that he puts upon Sinners, and that by which their Sins are covered. Wherefore he saith, *as by one mans disobedience many were made Sinners : So by the obedience of one shall many be made Righteous.*

Chris. But are the other Righteousnesses of no use to us?

Great-heart. Yes, for though they are essential to his Natures and Office, and so cannot be communicated unto another, yet it is by Virtue of them, that the Righteousness that justifies, is for that purpose efficacious. The Righteousness of his God-head gives Virtue to his Obedience ; the Righteousness of his Man-hood giveth capability to his obedience to justifie, and the Righteousness that standeth in the Union of these two Natures to his Office, giveth Authority to that Righteousness to do the work of which it is ordained.

So then, here is a Righteousness that Christ, as God, has no need of, for he is God without it : here is a Righteousness that Christ, as Man, has no need of to make him so, for he is perfect Man without it. Again, here is a Righteousness that Christ as God-man has no need of, for he is perfectly so without it. Here then is a Righteousness that Christ, as God, as Man, as God-man has no need of, with Reference to himself

The Pilgrims Progress.

self, and therefore he can spare it, a justifying Righteousness, that he for himself wanteth not, and therefore he giveth it away. Hence 'tis called the *gift of Righteousness*. This Righteousness, since Christ Jesus the Lord, has made himself under the Law, *must* be given away: For the Law doth, not only bind him that is under it, *to do justly*; but to use Charity: Wherefore he *must*, he *ought* by the Law, if he hath two Coats, to give one to him that has none. Now our Lord hath indeed *two Coats*, one for himself, and one to spare: Wherefore he freely bestows one upon those that have none. And thus *Christiana*, and *Mercy*, and the rest of you that are here, doth your Pardon come by *deed*, or by the work of another man? Your Lord Christ is he that has worked, and given away what he wrought for to the next poor Begger he meets.

Rom. 5,
17.

But again, in order to Pardon by *deed*, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just Curse of a Righteous Law: Now from this Curse we must be justified by way of Redemption, a price being paid for the harms we have done, and this is by the Blood of your Lord: Who came and stood in your place, and stead, and died your Death for your Transgressions. Thus has he ransomed you from your Trans-

Ro. 4, 24.

The Second Part of

Gala. 13.
13.

gressions by Blood, and covered your polluted and deformed Souls with Righteousness : For the sake of which, God passeth by you, and will not hurt you, when he comes to Judge the World.

Christiana
affected
with this
way of Re-
demption.

Chris. *This is brave. Now I see that there was something to be learnt by our being pardoned by word and deed. Good Mercie, let us labour to keep this in mind, and my Children do you remember it also. But, Sir, was not this it that made my good Christians Burden fall from off his Shoul-der, and that made him give three leaps for Joy?*

Great-heart. Yes, 'twas the belief of this, that cut those Strings that could not be cut by other means, and 'twas to give him a proof of the Virtue of this, that he was suffered to carry his Burden to the Cross.

Chris. *I thought so, for tho' my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am perswaded by what I have felt, tho' I have felt but little as yet, that if the most burdened Man in the World was here, and did see and believe, as I now do, 'twould make his heart the more merry and blithe.*

Great-heart. There is not only comfort, and the ease of a Burden brought to us, by the sight and Consideration of these; but an indeared Affection begot in us by it : For who can, if he doth but once think that Pardon comes,
nor

The Pilgrims Progress.

59

not only by promise, but thus; but be affected with the way and means of his Redemption, and so with the man that hath wrought it for him?

Chris. True, methinks it makes my Heart bleed to think that he should bleed for me. Oh! thou loving one, Oh! thou Blessed one. Thou deservest to have me, 1 Part pag. 54. thou hast bought me: Thou deservest to have me all, thou hast paid for me ten thousand times more than I am worth. No marvel that this made the Water stand in my Husbands Eyes, and that it made him trudge so nimbly on. I am perswaded he wished me with him; but vile wretch, that I was, I let him come all alone. O Mercy, that thy Father and Mother were here, yea, and Mrs. Timorous also. Nay, I wish now with all my Heart, that here was Madam Wanton too. Surely, surely, their Hearts would be affected, nor could the fear of the one, nor the powerful Lusts of the other, prevail with them to go home again, and to refuse to become good Pilgrims.

Great-heart. You speak now in the warmth of your Affections, will it, think you, be always thus with you? Besides, this is not communicated to every one, not to every one that did see your Jesus bleed. There was that stood by, and that saw the Blood run from his Heart to the Ground, and yet was so far off this, that instead of lamenting, they laughed at him, and instead of becoming his Disciples, did harden their

The Second Part of

their Hearts against him. So that all that you have, my Daughters, you have by a peculiar impression made by a Divine contemplating upon what I have spoken to you. Remember that 'twas told you, that the *Hen* by her common call, gives no meat to her *Chickens*. This you have therefore by a special Grace.

Simple
and Sloth
and Pre-
sumption
hanged,
and why.

Now I saw still in my Dream, that they went on until they were come to the place that *Simple*, and *Sloth*, and *Presumption* lay and slept in, when *Christian* went by on Pilgrimage. And behold they were hanged up in Irons a little way off on the other-side.

Mercy. Then said Mercy to him that was their Guide, and Conduſtor, What are those three men? and for what are they hanged there?

Great-heart. These three men, were Men of very bad Qualities, they had no mind to be Pilgrims themselves, and whoſoever they could they hindred; they were for sloth and folly themselves, and whoſoever they could perſwade with, they made so too, and withal taught them to presume that they should do well at last. They were asleep when *Christian* went by, and now you go by they are hanged.

Mercy. But could they perſwade any to be of their Opinion?

Their
Crimes.

Great-heart. Yes, they turned several out of the way. There was *Slow-pace* that they perſwaded to do as they. They

The Pilgrims Progress.

61

They also prevailed with one *Short-wind*, with one *No-heart*, with one *Linger-after-lust*, and with one *Sleepy-head*, and with a young Woman her name was *Dull*, to turn out of the way and become as they. Besides, they brought up an ill-report of your Lord, perswading others that he was a task-Master. They also brought up an evil report of the good Land, saying, 'twas not half so good as some pretend it was: They also began to villifie his Servants, and to count the very best of them meddlesome, troublesome busie-Bodies: Further, they would call the Bread of God *Husks*; the *Comforts* of his Childrens *Fancies*, the Travel and Labour of Pilgrims, things to no purpose.

Chris. Nay, said Christiana, if they were such, they shall never be bewailed by me, they have but what they deserve, and I think it is well that they hang so near the High-way that others may see and take warning. But had it not been well if their Crimes had been ingraven in some Plate of Iron or Brass, and lest here, even where they did their Mischiefs, for a caution to other bad Men.

Great-heart. So it is, as you well may perceive if you will go a little to the Wall.

Mercie. No, no, let them hang, and their Names Rot, and their Crimes live for ever against them; I think it a high favour that they were hanged afore we came
bi-

The Second Part of

*hither, who knows else what they might
a done to such poor Women as we are? Then
she turned it into a Song, saying,*

*Now then, you three, hang there and be a Sign
To all that shall against the Truth combine :
And let him that comes after, fear this end,
If unto Pilgrims he is not a Friend.*

*And thou my Soul of all such men beware,
That unto Holiness Opposers are.*

1 Part pag.
61.

Ezek. 34,
18.

*'Tis diffi-
cult getting
of good Do-
ctrine in er-
roneous
Times.*

Thus they went on till they came at the foot of the Hill Difficulty. Where again their good Friend, Mr. Great-heart, took an occasion to tell them of what happened there when Christian himself went by. So he had them first to the Spring. Lo, saith he, *This is the Spring that Christian drank of*, before he went up this Hill, and then 'twas clear, and good; but now 'tis Dirty with the feet of some that are not desirous that Pilgrims here should quench their Thirst : Thereat Mercy said, *And why so envious too?* But said their Guide, It will do, if taken up, and put into a Vessel that is sweet and good; for then the Dirt will sink to the bottom, and the Water come out by it self more clear. Thus therefore *Christiana* and her Companions were compelled to do. They took it up, and put it into an Earthen-pot, and so let it stand till the Dirt was gone to the bottom, and then they drank thereof.

Next

The Pilgrims Progress.

63

Next he shewed them the two *by-ways* that were at the foot of the Hill, where *Formality* and *Hypocrisie*, lost themselves. And, said he, these are dangerous Paths : Two were here cast away when *Christian* came by. And although, as you see, these ways are since stopt up with *Chains*, *Posts* and a *Ditch* : Yet there are that will chuse to adventure here, rather then take the pains to go up this Hill.

I Part pag.
62.

Christiana. The way of *Transgressors* is hard. 'Tis a wonder that they can get into those ways, without danger of breaking their Necks.

Pro. 13.
15.

Greatheart. They will venture, yea, if at any time any of the Kings Servants doth happen to see them, and doth call unto them, and tell them that they are in the wrong ways, and do bid them beware the danger : Then they will railingly return them answer and say, As for the Word that thou hast spoken unto us in the name of the King, we will not hearken unto thee; but we will certainly do whatsoever thing goeth out of our own Mouths, &c. Nay if you look a little farther, you shall see that these ways, are made cautionary enough, not only by these *Posts* and *Ditch* and *Chain*; but also by being hedged up. Yet they will chuse to go there.

Jer. 44.
16, 17.

Christiana. They are Idle, they love not to take Pains, up-hill-way is unpleasant to them. So it is fulfilled unto them as it is Written. The way of the slothful man

Pro. 15.
is 19.

The Second Part of

is a *Hedg of Thorns*. *Yea, they will rather chuse to walk upon a Snare, then to go up this Hill, and the rest of this way to the City.*

*The Hill
puts the
Pilgrims to
it.*

*They sit in
the Ar-
bour.*

*I Part pag.
62, 63.*

*Mat. II.
28.*

*The little
Boys an-
swer to the
guide, and
also to Mer-
cy.*

Then they set forward, and began to go up the Hill, and up the Hill they went; but before they got to the top, *Christiana* began to *Pant*, and said, I dare say this is a breathing Hill, no marvel if they that love their ease more than their Souls, chuse to themselves a smooother way. Then said *Mercie*, I must sit down, also the least of the Children began to cry. Come, come, said *Great-heart*, sit not down here, for a little above is the *Princes Arbour*. Then took he the little Boy by the Hand, and led him up thereto.

When they were come to the *Arbour*, they were very willing to sit down, for they were all in a pelting heat. Then said *Mercy*, *How sweet is rest to them that Labour?* And how good is the Prince of Pilgrims, to provide such resting places for them? Of *this Arbour* I have heard much; but I never saw it before. But here let us beware of sleeping: For as I have heard, for that it cost poor *Christian* dear.

Then said Mr. *Great-heart* to the little ones, Come my pretty Boys, how do you do? what think you now of going on Pilgrimage? Sir, said the least, I was almost beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my Mother

The Pilgrims Progress.

65

her has told me, namely, That the way to Heaven is as up a Ladder, and the way to Hell is as down a Hill. But I had rather go up the Ladder to Life, then down the Hill to Death.

Then said *Mercie*, But the Proverb is, *To go down the Hill is easie* : But *James* said (for that was his Name) The day is coming when in my Opinion, *going down Hill will be the hardest of all*. 'Tis a good Boy, said his Master, thou hast given her a right answer. Then *Mercy* smiled, but the little Boy did blush.

Chris. Come, said *Christiana*, will you *They re-*
eat a bit, a little to sweeten your *fresh them-*
Mouths, while you sit here to rest your *selves*.
Legs? For I have here a piece of
Pomgranate which *Mr. Interpreter* put in
my Hand, just when I came out of his
Doors; he gave me also a piece of
an Honey-comb, and a little Bottle of
Spirits. I thought he gave you some-
thing, said *Mercy*, because he called you
a to-side. Yes, so he did, said the o-
ther. But *Mercy*, It shall still be as I
said it should, when at first we came
from home: Thou shalt be a sharer in
all the good that I have, because thou
so willingly didst become my Compa-
nion. Then she gave to them, and they
did eat, both *Mercy*, and the Boys.
And said *Christiana* to *Mr. Great-heart*,
Sir will you do as we? But he answered,
You are going on Pilgrimage, and pre-
sently I shall return; much good may
what

The Second Part of

what you have, do to you. At home I eat the same every day. Now when they had eaten and drank, and had chatted a little longer, their guide said to them, The day wears away, if you think good, let us prepare to be going. So they got up to go, and the little Boys went before; but *Christiana* forgot to take her Bottle of Spirits with her, so she sent her little Boy back to fetch it. Then said *Mercy*, I think this is a *losing* Place. Here *Christian* lost his *Role*, and here *Christiana* left her Bottle behind her: Sir, what is the cause of this? so their guide made answer and said, The cause is *sleep*, or *forgetfulness*; some *sleep*, when they should keep *awake*; and some *forget*, when they should *remember*; and this is the very cause, why often at the resting places, some Pilgrims in some things come off losers. Pilgrims should watch and remember what they have already received under their greatest enjoyments: But for want of doing so, oft times their rejoicing ends in Tears, and their Sun-shine in a Cloud: Witness the story of *Christian* at this place.

Mark this.

I part page
65.

When they were come to the place where *Mistrust* and *Tinorous* met *Christian* to perswade him to go back for fear of the Lions, they perceived as it were a Stage, and before it towards the Road, a broad plate with a Copy of Verses Written thereon, and underneath,

The Pilgrims Progress.

67

neath, the reason of the raising up of that Stage in that place, rendered. The Verses were these.

*Let him that sees this Stage take heed,
Unto his Heart and Tongue :
Lest if he do not, here he speed
As some have long ago.*

The words underneath the Verses were. *This Stage was built to punish such upon, who through Timorousness, or Mistrust, shall be afraid to go further on Pilgrimage. Also on this Stage both Mistrust, and Timorous were burned thorough the Tongue with an hot Iron, for endeavouring to hinder Christian in his Journey.*

Then said Mercy. This is much like to the saying of the beloved, *What shall be given unto thee ? or what shall be done unto thee thou false Tongue ? sharp Arrows of the mighty, with Coals of Juniper.* Psal. 120. 3, 4.

So they went on, till they came *I Part* within sight of the Lions. Now Mr. pag. 69. Great-heart was a strong man, so he was not afraid of a Lion. But yet when *An Emblem* they were come up to the place where *of those that* the Lions were, the Boys that went *go on brave-* before, were now glad to cringe behind, *ly, when* for they were afraid of the Lions, so *there is no* they stept back and went behind. At *danger ; but* this their guide smiled, and said, How *shrink* now my Boys, do you love to go *when trou-* before when no danger doth approach, *bles come.*
and

The Second Part of

and love to come behind so soon as the Lions appear?

Of Grim
the Giant,
and of his
backing the
Lions.

Now as they went up, Mr. *Great-heart* drew his Sword with intent to make a way for the Pilgrims in spite of the Lions. Then there appeared one, that it seems, had taken upon him to back the Lions. And he said to the Pilgrims guide, What is the cause of your coming hither? Now the name of that man was *Bloody-man*, because of his slaying of Pilgrims, and he was of the race of the *Gyants*.

Great-heart. Then said the *Pilgrims* guide, these Women and Chidren, are going on Pilgrimage, and this is the way they must go, and go it they shall in spite of thee and the Lions.

Grim. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the Lions.

Now to say truth, by reason of the fierceness of the Lions, and of the *Grim-Carriage* of him that did back them, this way had of late lain much un-occupied, and was almost all grown over with Grass.

Christiana. Then said *Christiana*, Tho' he High-ways have been un-occupied heretofore, and tho' the Travellers have been made in time past, to walk thorough by-Paths, it must not be so now I am risen, Now I am Risen a Mother in Israel.

Judg. 5. 6,
7.

Grim,

The Pilgrims Progress.

69

Grim. Then he swore by the Lions, but it should; and therefore bid them turn aside, for they should not have passage there.

Great-heart. But their guide made first his Approach unto *Grim*, and laid so heavily at him with his Sword, that he forced him to a retreat.

Grim. Then said he (that attempted to back the Lions) will you slay me upon mine own Ground?

Great-heart. 'Tis the Kings High-way that we are in, and in his way it is that thou hast placed thy Lions; but these Women and these Children, tho' weak, shall hold on their way in spite of thy Lions. And with that he gave him again, a down-right blow, and brought him upon his Knees. With this blow he also broke his Helmet, and with the next he cut off an Arm. Then did the Giant Roar so hideously, that his Voice frightened the Women, and yet they were glad to see him lie sprawling upon the Ground. Now the Lions were chained, and so of themselves could do nothing. Wherefore when old *Grim* that intended to back them was dead, Mr. *Great-heart* said to the Pilgrims, Come now and follow me, and no hurt shall happen to you from the Lions. They therefore went on; but the Women trembled as they passed by them, the Boys also look't as if they would die; but they all got by without further hurt.

Now

The Second Part of

Now then they were within sight of the *Porters Lodg*, and they soon came up unto it ; but they made the more haste after this to go thither, because 'tis dangerous travelling there in the Night. So when they were come to the Gate, the guide knocked, and the Porter cried, *who is there* ; but as soon as the Guide had said, *it is I*, he knew his Voice and came down. (For the Guide had oft before that, came thither as a Conductor of Pilgrims) when he was come down, he opened the Gate, and seeing the Guide standing just before it (for he saw not the Women, for they were behind him) he said unto him, How now, Mr. *Great-heart*, what is your business here so late to Night? I have brought, said he, some Pilgrims hither, where by my Lords Commandment they must Lodg. I had been here some time ago, had I not been opposed by the Giant that did use to back the Lyons. But I after a long and tedious combate with him, have cut him off, and have brought the Pilgrims hither in safety.

Porter. *Will you not go in, and stay till Morning?*

Great-heart. No, I will return to my Lord to night.

Christiana. Oh Sir, I know not how to be willing you should leave us in our Pilgrimage, you have been so faithful, and so loving to us, you have fought so stoutly for us, you have been so hearty
in

The Pilgrims Progress.

71

in counselling of us, that I shall never forget your favour towards us.

Mercie. Then said *Mercie*, O that we might have thy Company to our Journeys end! How can such poor Women as we, hold out in a way so full of Troubles as this way is, without a Friend, and Defender?

James. Then said *James*, the youngest of the Boys, Pray Sir be perswaded to go with us, and help us, because we are so weak, and the way so dangerous as it is.

Great-heart. I am at my Lords Commandment. If he shall allot me to be your Guide quite thorough, I will willingly wait upon you; but here you failed at first; for when he bid me come thusfar with you, then you should have begged me of him to have gone quite thorough with you, and he would have granted your request. However, at present I must withdraw, and so good *Christiana*, *Mercy*, and my brave Children, Adieu.

Then the Porter, Mr. Watchfull, asked *Christiana* of her Country, and of her Kindred, and she said, I came from the City of Destruction, I am a Widow Woman, and my Husband is dead, his Name was *Christian the Pilgrim*. How, said the Porter, was he your Husband? Yes, said she, and these are his Children; and this, pointing to *Mercy*, is one of my Towns-Women. Then the Porter rang his Bell, as at such times he

*Help lost
for want of
asking for.*

*I Part pag.
70.*

The Second Part of

he is wont, and there came to the Door one of the Damsels, whose Name was *humble-mind*. And to her the Porter said, Go tell it within that *Christiana* the Wife of *Christian* and her Children are come hither on Pilgrimage. She went in therefore and told it. But Oh what a Noise for gladness was there within, when the Damsel did but drop that word out of her Mouth?

So they came with haste to the Porter, for *Christiana* stood still at the Door; then some of the most grave, said unto her, *Come in Christiana, come in thou Wife of that Good Man, come in thou Blessed Woman, come in with all that are with thee.* So she went in, and they followed her that were her Children, and her Companions. Now when they were gone in, they were had into a very large Room, where they were bidden to sit down: So they sat down, and the chief of the House was called to see, and welcome the Guests. Then they came in, and, understanding who they were, did Salute each one with a kiss, and said, Welcome ye Vessels of the Grace of God, welcome to us your Friends.

Christians
love is kindled at the
sight of one
another.

Now because it was somewhat late, and because the Pilgrims were weary with their Journey, and also made faint with the sight of the Fight, and of the terrible Lyons: Therefore they desired as soon as might be, to prepare

The Pilgrims Progress.

73

pare to go to Rest. Nay, said those of Exo. 12.
the Family, refresh your selves first 38.
with a morsel of Meat. For they had
prepared for them a Lamb, with the ac- Joh. 1. 29.
customed Sauce belonging thereto. For
the Porter had heard before of their
coming, and had told it to them within.
So when they had Supped, and ended
their Prayer with a Psalm, they desired
they might go to rest. But let us, said
Christiana, if we may be so bold as to
chuse, be in that Chamber that was my 1 Part pag.
Husbands, when he was here. So they 82.
had them up thither, and they lay all
in a Room. When they were at Rest,
Christiana and *Mercy* entred into di-
scourse about things that were conve-
nient.

Chris. Little did I think once, that when
my Husband went on Pilgrimage I should
ever a followed. *Christ's Bo-*
some is for

Mercy. And you as little thought of ly-
ing in his Bed, and in his Chamber to
Rest, as you do now. *all Pil-*
grims.

Chris. And much less did I ever think of
seeing his Face with Comfort, and of Wor-
shipping the Lord the King with him, and
yet now I believe I shall.

Mercy. Hark, don't you hear a
Noise?

Christiana. Yes, 'tis as I believe,
a Noise of Musick, for Joy that we are
here.

Mer. Wonderful! Musick in the House,
Musick in the Heart, and Musick also in
Heaven, for joy that we are here. *Musick!*

E

Thus

The Second Part of

Thus they talked a while, and then betook themselves to sleep ; so in the Morning, when they were awake *Christiana* said to *Mercy*.

Chris. What was the matter that you did laugh in your sleep to Night ? I suppose you was in a Dream ?

Mercy. So I was, and a sweet Dream it was ; but are you sure I laughed ?

Christiana. Yes, you laughed heartily ; But prethee *Mercy* tell me thy Dream ?

*Mercy's
Dream.*

Mercy. I was a Dreamed that I sat all alone in a solitary place, and was bemoaning of the hardness of my Heart. Now I had not sat there long, but methought many were gathered about me, to see me, and to hear what it was that I said. So they harkened, and I went on bemoaning the hardness of my Heart. At this, some of them laughed at me, some called me Fool, and some began to thrust me about. With that, methought I looked up, and saw one coming with Wings towards me. So he came directly to me, and said, *Mercy*, what aileth thee ? Now when he had heard me make my complaint ; he said, *Peace be to thee* : he also wiped mine Eyes with his Handkerchief, and clad me in Silver and Gold ; he put a Chain about my Neck, and Ear-rings in mine Ears, and a beautiful Crown upon my Head. Then he took me by my Hand, and said, *Mercy*, come after me. So he went up, and I followed, till we came at a Golden Gate.

Ezek. 16. *Peace be to thee* : he also wiped mine Eyes with his Handkerchief, and clad me in Silver and Gold ; he put a Chain about my Neck, and Ear-rings in mine Ears, and a beautiful Crown upon my Head. Then he took me by my Hand, and said, *Mercy*, come after me. So he went up, and I followed, till we came at a Golden Gate.

The Pilgrims Progress.

75

Gate. Then he knocked, and when they within had opened, the man went in and I followed him up to a Throne, upon which one sat, and he said to me, *welcome Daughter*. The place looked bright, and twinkling like the Stars, or rather like the Sun, and I thought that I saw your Husband there, so I awoke from my Dream. But did I laugh?

Christiana. *Laugh! Ay, and well you might to see your self so well. For you must give me leave to tell you, that I believe it was a good Dream, and that as you have begun to find the first part true, so you shall find the second at last. God speaks once, yea twice, yet Man perceiveth it not. Job. 33: In a Dream, in a Vision of the Night, when deep sleep falleth upon men, in dumbing upon the Bed. We need not, when a-Bed, lie awake to talk with God; we can visit us while we sleep, and cause us then to hear his Voice. Our Heart oft times wakes when we sleep, and God can speak to that, either by Words, by Proverbs, by Signs, and Similitudes, as well as if one was awake.*

Mercy. Well, I am glad of my Dream, for I hope ere long to see it fulfilled, to the making of me laugh again.

Christiana. *I think it is now time to rise, and to know what we must do?*

Mercy. Pray, if they invite us to stay while, let us willingly accept of the offer. I am the willinger to stay a-while here, to grow better acquainted

The Second Part of

with these Maids ; methinks *Prudence*, *Piety* and *Charity*, have very comly and sober Countenances.

Chris. We shall see what they will do. So when they were up and ready, they came down. And they asked one another of their rest, and if it was Comfortable, or not ?

Mer. Very good, said *Mercy*. It was one of the best Nights Lodging that ever I had in my Life.

*They stay
here some
time.*

Then said *Prudence*, and *Piety*, If you will be perswaded to stay here awhile, you shall have what the House will afford.

Charity. Ay, and that with a very good will, said *Charity*. So they consented, and stayed there about a Month or above : And became very Profitable one to another. And because *Prudence* would see how *Christiana* had brought up her Children, she asked leave of her to Catechise them ? So she gave her free consent. Then she began at the youngest whose Name was *James*.

Pru. And she said, Come *James*, canst thou tell who made thee ?

*James Ca-
techised.*

Jam. God the Father, God the Son, and God the Holy-Ghost.

Pru. Good Boy. And canst thou tell who saves thee ?

Jam. God the Father, God the Son, and God the Holy Ghost.

Pru. Good Boy still. But how doth God the Father save thee ?

Jam. By his Grace.

The Pilgrims Progress.

77

Pru. How doth God the Son save thee?

Jam. By his Righteousness, Death, and Blood, and Life.

Pru. And how doth God the Holy Ghost save thee?

Jam. By his Illumination, by his Renovation, and by his Preservation.

Then said *Prudence* to *Christiana*, You are to be commended for thus bringing up your Children. I suppose I need not ask the rest these Questions, since the youngest of them can answer them so well. I will therefore now apply myself to the Youngest next.

Prudence. Then she said, Come *Joseph*, (for his Name was *Joseph*) will you let me Catechise you?

Joseph. with all my Heart.

Pru. What is Man?

Joseph. A Reasonable Creature, so made by God, as my Brother said.

Pru. What is supposed by this Word, saved?

Joseph. That man by Sin has brought himself into a State of Captivity and Misery.

Pru. What is supposed by his being saved by the Trinity?

Joseph. That Sin is so great and mighty a Tyrant, that none can pull us out of its clutches but God, and that God is so good and loving to man, as to pull him indeed out of this Miserable State.

Pru. What is Gods design in saving of poor Men?

Joseph
Catechised.

The Second Part of

Joseph. The glorifying of his Name, of his Grace, and Justice, &c. And the everlasting Happiness of his Creature.

Pru. Who are they that must be saved?

Joseph. Those that accept of his Salvation.

Good Boy *Joseph*, thy Mother has taught thee well, and thou hast harkened to what she has said unto thee.

Then said *Prudence* to *Samuel*, who was the eldest but one.

Prudence. Come *Samuel* are you willing that I should Catechise you also?

Samuel
Catechised.

Sam. Yes, forsooth, if you please.

Pru. What is Heaven?

Sam. A place, and State most blessed, because God dwelleth there.

Pru. What is Hell?

Sam. A Place and State most woful, because it is the dwelling place of Sin, the Devil, and Death.

Prudence. Why wouldest thou go to Heaven?

Sam. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me, that I can by no means here Joy.

Pru. A very good Boy also, and one that has learned well.

Then

The Pilgrims Progress.

79

Then she addressed her self to the eldest, whose Name was *Mathew*, and she said to him, Come *Mathew* shall I also Catechise you ?

Mat. With a very good will.

Mathew
Catechised.

Pru. I ask then, if there was ever any thing that had a being, Antecedent to, or before God ?

Mat. No, for God is Eternal, nor is there any thing excepting himself, that had a being until the beginning of the first day. For in six days the Lord made Heaven and Earth, the Sea and all that in them is.

Pru. What do you think of the Bible ?

Mat. It is the Holy Word of God.

Pru. Is there nothing Written therein, but what you understand ?

Mat. Yes, a great deal.

Pru. What do you do when you meet with such places therein, that you do not understand ?

Mat. I think God is wiser then I. I pray also that he will please to let me know all therein that he knows will be for my good.

Pru. How believe you as touching the Resurrection of the Dead ?

Mat. I believe they shall rise, the same that was buried : The same in Nature, tho' not in Corruption. And I believe this upon a double account. First because God has promised it. Secondly, because he is able to perform it.

The Second Part of

Then said *Prudence* to the Boys, You must still harken to your Mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others, for for your sakes do they speak good things. Observe also and that with carefulness, what the Heavens and the Earth do teach you; but especially be much in the Meditation of that Book that was the cause of your Fathers becoming a Pilgrim. I for my part, my Children, will teach you what I can while you are here, and shall be glad if you will ask me Questions that tend to Godly edifying.

*Mercy has
a sweet
heart.*

Now by that these Pilgrims had been at this place a week, *Mercy* had a Visitor that pretended some good Will unto her, and his name was Mr. *Brisk*. A man of some breeding, and that pretended to Religion; but a man that stuck very close to the World. So he came once or twice, or more to *Mercy*, and offered love unto her. Now *Mercy* was of a fair Countenance, and therefore the more alluring.

Her mind also was, to be always busy of her self in doing, for when she had nothing to do for her self, she would be making of Hose and Garments for others, and would bestow them upon them that had need. And Mr. *Brisk* not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her
never

The Pilgrims Progress.

81

never Idle. I will warrant her a good Huswife, quoth he to himself.

Mercy then revealed the business to the Maidens that were of the House, and enquired of them concerning him: for they did know him better then she. So they told her that he was a very busie Young-Man, and one that pretended to Religion; but was as they feared, a stranger to the Power of that which was good.

Nay then, said Mercy, *I will look no more on him, for I purpose never to have a clog to my Soul.*

Prudence then replied, That there needed no great matter of discouragement to be given to him, her continuing so as she had began to do for the Poor, would quickly cool his Courage.

So the next time he comes, he finds her at her old work, a making of things for the Poor. Then said he, What, always at it? Yes, said she, either for my self, or for others. And what canst thee earn a day, quoth he? I do these things, said she, *That I may be Rich in good Works, laying up in store a good Foundation against the time to come, that I may lay hold on Eternal Life:* Why prethee what dost thou with them? said he. Cloath the naked, said she. With that his Countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said, *That her, and Mercy was a pretty Lass; but troubled why.*

1 Tim. 6.
17, 18, 19.

*He forsakes
with*

with ill Conditions.

Mercy in
the Practice
of Mer-
cy rejected;
While Mer-
cy in the
Name of
Mercy is
liked.

When he had left her, *Prudence* said, Did I not tell thee that *Mr. Brisk* would soon forsake thee? yea he will raise up an ill report of thee: For notwithstanding his pretence to Religion, and his seeming love to *Mercy*: Yet *Mercy* and he are of tempers so different, that I believe they will never come together.

Mercy. I might a had *Husbands* afore now, tho' I spake not of it to any; but they were such as did not like my Conditions, tho' never did any of them find fault with my Person: So they and I could not agree.

Prudence. *Mercy* in our days is little set by, any further then as to its Name: the Practice, which is set forth by thy Conditions, there are but few that can abide.

Mercy. Well, said *Mercy*, if no body will have me, I will dye a Maid, or my Conditions shall be to me as a Husband. For I cannot change my Nature, and to have one that lies cross to me in this, that I purpose never to admit of, as long as I live. I had a Sister named *Bountiful* that was married to one of these *Churles*; but he and she could never agree; but because my Sister was resolved to do as she had began, that is, to show Kindness to the Poor, therefore her Husband first cried her down at the Cross, and then turned her out of his Doors.

The Pilgrims Progress.

83

Pru. And yet he was a Professor, I warrant you?

Mer. Yes, such a one as he was, and of such as he, the World is now full; but I am for none of them all.

Now *Mathew* the eldest Son of *Christiana* fell Sick, and his Sickness was fore upou him, for he was much pained in his Bowels, so that he was with it, at times, pulled as 'twere both ends together. There dwelt also not far from thence, one *Mr. Skill*, an Antient, and well approved Physician. So *Christiana* desired it, and they sent for him, and he came. When he was entred the Room, and had a little observed the Boy, he concluded that he was sick of the Gripes. Then he said to his Mother, *What Diet has Mathew of late fed upon?* Diet, said *Christiana*, nothing but that which is wholsome. The Physician answered, *This Boy has been tampering with something which lies in his Maw undigested, and that will not away without means.* And I tell you he must be purged, or else he will dye. *Gripes of Conscience.*

Samuel. Then said *Samuel*. Mother, Mother, what was that which my Brother did gather up and eat, so soon as we were come from the Gate, that is at the head of this way? You know that there was an Orchard on the left hand, on the otherside of the Wall, and some of the Trees hung over the Wall, and my Brother did plash and did eat.

Christi.

The Second Part of

Christiana. True my Child, said *Christiana*, he did take thereof and did eat; naughty Boy as he was, I did chide him, and yet he would eat thereof.

Skill. I knew he had eaten something that was not wholesome Food. And that Food, to wit, that Fruit, is even the most hurtful of all. It is the Fruit of Belzebubs Orchard. I do marvel that none did warn you of it; many have died thereof.

Christiana. Then *Christiana* began to cry, and she said, O naughty Boy, and O careless Mother what shall I do for my Son?

Skill. Come, do not be too much Dejected; the Boy may do well again; but he must purge and Vomit.

Christiana. Pray Sir try the utmost of your Skill with him whatever it costs?

Skill. Nay, I hope I shall be reasonable: So he made him a Purge; but it was too weak. 'Twas said, it was made of the Blood of a Goat, the Ashes of an Heifer, and with some of the Juice of Hyssop, &c. When Mr. Skill had seen that that Purge was too weak, he made him one to the purpose, 'Twas made ex Carne & Sanguine Christi. (You know Physicians give strange Medicines to their Patients) and it was made up into Pills with a Promise or two, and a proportionable quantity of Salt. Now he was to take them three at a time fasting

Heb. 10. 1,
2, 3, 4.

John. 6.
54, 55, 56,
57.

Mark 9. 49.
The Lat-
tine I bor-
row.

fasting in half a quarter of a Pint of the Tears of Repentance. When this potion was prepared, and brought to the Boy, he was loth to take it, tho' torn with the Gripes, as if he should be pulled in pieces. *Come, come, said the Physician, you must take it.* It goes against my Stomach, said the Boy. *I must have you take it, said his Mother.* I shall Vomit it up again, said the Boy. Pray Sir, said *Christiana* to Mr. *Skill*, how does it taste? It has no ill taste, said the Doctor, and with that she touched one of the pills with the tip of her Tongue. Oh *Mathew*, said she, this potion is sweeter then Hony. If thou lovest thy Mother, if thou lovest thy Brothers, if thou lovest *Mercy*, if thou lovest thy Life, take it. So with much ado, after a short Prayer for the blessing of God upon it, he took it; and it wrought kindly with him. It caused him to Purge, it caused him to sleep, and rest quietly, it put him into a fine heat and breathing sweat, and did quite rid him of his Gripes.

Heb. 9. 14.

Zech. 12. 10.

So in little time he got up, and walked about with a Staff, and would go from Room to Room, and talk with *Prudence*, *Piety*, and *Charity* of his Dis-temper, and how he was healed.

A word of God in the hand of his Faith.

So when the Boy was healed, *Christiana* asked Mr. *Skill*, saying, Sir, what will content you for your pains and care to and of my Child? And he said, you must pay the Master of the Colledge

Heb. 13. 11, 12, 13, 14, 15.

of

The Second Part of

of Physicians, according to rules made, in that case, and provided.

Chris. But Sir, said she, what is this Pill good for else ?

Skill. It is an universal Pill, 'tis good against all the Diseases that Pilgrims are incident to, and when it is well prepared it will keep good, time out of mind.

This Pill an Universal Remedy.

Christiana. Pray Sir, make me up twelve Boxes of them : For if I can get these, I will never take other Physick.

Skill. These Pills are good to prevent Diseases, as well as to cure when one is Sick. Yea, I dare say it, and stand to it, that if a man will but use this Physick as he should, it will make him live forever. But, good *Christiana*, thou must give these Pills, no other way; but as I have prescribed: For if you do, they will do no good. So he gave unto *Christiana* Physick for her self, and her Boys, and for *Mercy*: and bid *Mathew* take heed how he eat any more *Green Plums*, and kist them and went his way.

Joh. 6. 50.

In a Glass of the Tears of Repentance.

It was told you before, That *Prudence* bid the Boys, that if at any time they would, they should ask her some Questions, that might be profitable, and she would say something to them.

Mat. Then *Mathew* who had been Of Physick. sick, asked her, Why for the most part Physick should be bitter to our Palats ?

Pru. To shew how unwelcome the word of God, and the Effects thereof are to a Carnal Heart. *Of the Effects of Physick.*

Mathew. Why does Physick, if it does good, Purge, and cause that we Vomit?

Prudence. To shew that the Word when it works effectually, cleanseth the Heart and Mind. For look what the one doth to the Body, the other doth to the Soul.

Mathew. What should we learn by seeing the Flame of our Fire go upwards? and by seeing the Beams, and sweet Influences of the Sun strike downwards? *Of Fire and of the Sun.*

Prudence. By the going up of the Fire, we are taught to ascend to Heaven, by fervent and hot desires. And by the Sun his sending his Heat, Beams, and sweet Influences downwards, we are taught, that the Saviour of the World, tho' high, reaches down with his Grace and Love to us below.

Mathew. Where have the Clouds their Water? *Of the Clouds.*

Pru. Out of the Sea.

Mathew. What may we learn from that?

Pru. That Ministers should fetch their Doctrine from God.

Mat. Why do they empty themselves upon the Earth?

Prudence. To shew that Ministers should give out what they know of God to the World.

The Second Part of

Of the
Rain-bow.

Mat. *Why is the Rainbow caused by the Sun?*

Prudence. To shew that the Covenant of Gods Grace is confirmed to us in Christ.

Mathew. *Why do the Springs come from the Sea to us, thorough the Earth?*

Prudence. To shew that the Grace of God comes to us thorough the Body of Christ.

Of the
Springs.

Mathew. *Why do some of the Springs rise out of the tops of high Hills?*

Prudence. To shew that the Spirit of Grace shall spring up in some that are Great, and Mighty, as well as in many that are Poor and low.

Of the Can-
dle.

Mat. *Why doth the Fire fasten upon the Candle-wick?*

Prudence. To shew that unless Grace doth kindle upon the Heart, there will be no true Light of Life in us.

Mathew. *Why is the Wick and Tallow and all, spent to maintain the light of the Candle?*

Prudence. To shew that Body and Soul and all, should be at the Service of, and spend themselves to maintain in good Condition that Grace of God that is in us.

Of the Pe-
lican.

Mathew. *Why doth the Pelican pierce her own Brest with her Bill?*

Prudence. To nourish her Young ones with her Blood, and thereby to shew that Christ the blessed, so loveth his Young, his People, as to save them from Death by his Blood.

Mat.

The Pilgrims Progress.

89

Mat. *What may one learn by hearing the Cock to Crow?* *Of the Cock.*

Prudence. Learn to remember *Peter's Sin*, and *Peter's Repentance*. The Cocks crowing, shews also that day is coming on, let then the crowing of the Cock put thee in mind of that last and terrible Day of Judgment.

Now about this time their month was out, wherefore they signified to those of the House that 'twas convenient for them to up and be going. Then said *Joseph* to his Mother, It is convenient that you forget not to send to the House of *Mr. Interpreter*, to pray him to grant that *Mr. Great-heart* should be sent unto us, that he may be our Conductor the rest of our way. Good Boy, said she, I had almost forgot. So she drew up a Petition, and prayed *Mr. Watchful* the Porter to send it by some fit man to her good Friend *Mr. Interpreter*; who when it was come, and he had seen the contents of the Petitions, said to the Messenger, Go tell them that I will send him.

When the Family where *Christiana* was, saw that they had a purpose to go forward, they called the whole House together to give thanks to their King, for sending of them such profitable Guests as these. Which done they said to *Christiana*, And shall we not shew thee something, according as our Custom is to do to Pilgrims, on which thou mayest meditate when thou art upon the

The weak may sometimes call the strong to Prayers.

The Second Part of

the way? So they took *Christiana*, her Children and *Mercy* into the Closet, and shewed them one of the *Apples* that *Eve* did eat of, and that she also did give to her Husband, and that for the eating of which they both were turned out of Paradise, and asked her what she thought that was? Then *Christiana* said, 'Tis Food, or Poyson, I know not which; Gen. 3. 6. so they opened the matter to her, and Ro. 7. 24. she held up her hands and wondered?

Then they had her to a Place, and shewed her *Jacob's Ladder*. Now at that time there were some Angels ascending upon it. So *Christiana* looked and looked, to see the Angels go up, and so did the rest of the Company. Then they were going into another place to shew them something else: But *James* said to his Mother, Pray bid them stay here a little longer, for this is a curious sight. So they turned again, and stood feeding their Eyes with this so pleasant Gen. 28. a Prospect. After this they had them 12. into a Place where did hang up a Golden Anchor, so they bid *Christiana* take Joh. 1. 51. it down; for, said they, you shall have it with you, for 'tis of absolute necessity that you should, that you may lay hold Heb. 6. 19. of that within the vail, and stand stedfast, in case you should meet with turbulent weather: So they were glad thereof. Then they took them, and had them to the mount upon which Gen. 22. Abraham our Father, had offered up Isaac.

The Pilgrims Progress.

91

Isaac his Son, and shewed them the *Altar*, the *Wood*, the *Fire*, and the *Knife*, for they remain to be seen to this very Day.

When they had seen it, they held up their hands and blest themselves, and said, Oh! What a man, for love to his Master, and for denial to himself, was *Abraham*? After they had shewed them all these things, *Prudence* took them into the Dining-Room, where stood a pair of Excellent *Virginals*, so she played upon them, and turned what she had shewed them into this excellent Song, saying,

*Eve's Apple we have shewed you,
Of that be you aware:*

*You have seen Jacob's Ladder too,
Upon which Angels are.*

*An Anchor you received have;
But let not these suffice,
Until with Abra'm you have gave,
Your best, a Sacrifice.*

Now about this time one knocked at the Door, So the Porter opened, and behold *Mr. Great-heart* was there; but when he was come in, what Joy was there? For it came now fresh again into their minds, how but a while ago he had slain old *Grim Bloody-man*, the Giant, and had delivered them from the Lions.

Mr. Great-heart come again.

Then

The Second Part of

Then said Mr *Greatheart* to *Christiana*, and to *Mercy*, My Lord has sent each of you a Bottle of Wine, and also some parched Corn, together with a couple of Pomgranates. He has also sent the Boys some Figs, and Raisins to refresh you in your way.

Then they addressed themselves to their Journey, and *Prudence*, and *Piety* went along with them. When they came at the Gate, *Christiana* asked the Porter, if any of late went by. He said, No, only one some time since: who also told me that of late there had been a great Robbery committed on the Kings Highway, as you go: But he saith, the Thieves are taken, and will shortly be Tryed for their Lives. Then *Christiana*, and *Mercy* was afraid; but *Mathew* said, Mother fear nothing, as long as Mr. *Great-heart* is to go with us, and to be our Conductor.

Then said *Christiana* to the Porter, Sir, I am much obliged to you for all the Kindnesses that you have shewed me since I came hither, and also for that you have been so loving and kind to my Children. I know not how to gratifie your Kindness: Wherefore pray as a token of my respects to you, accept of this small mite: So she put a Gold Angel in his

The Pilgrims Progress.

93

his Hand, and he made her low obeysance, and said, Let thy Garments be always White, and let thy Head want no Ointment. Let *Mercy* live and not die, and let not her Works be few. And to the Boys he said, Do you fly Youthful lusts, and follow after Godliness with them that are Grave, and Wise, so shall you put Gladness into your Mothers Heart, and obtain Praise of all that are sober minded. So they thanked the Porter and departed.

Now I saw in my Dream, that they went forward until they were come to the Brow of the Hill, where *Piety* be-
thinking her self cryed out, *Alas!* I have forgot what I intended to bestow upon *Christiana*, and her Companions. I will go back and fetch it. So she ran, and fetched it. While she was gone, *Christiana* thought she heard in a Grove a little way off, on the Right-hand, a most curious Melodious Note, with Words much like these,

*Through all my Life thy Favour is
So frankly shew'd to me.
That in thy House for evermore
My dwelling place shall be.*

And

The Second Part of

And listening still she thought she heard another answer it, saying,

*For why, the Lord our God is good,
His Mercy is forever sure :
His Truth at all times firmly stood :
And shall from Age to Age endure.*

So *Christiana* asked *Prudence*, what 'twas that made those curious Notes ?
Song 2, 11, 12. They are, said she, our Countrey Birds: They sing these Notes but seldom, except it be at the Spring, when the Flowers appear, and the Sun shines warm, and then you may hear them all day long. I often, said she, go out to hear them, we also oft times keep them tame in our House. They are very fine Company for us when we are *Melancholy*, also they make the Woods, and Groves, and Solitary places, places desirous to be in.

By this time *Piety* was come again, So she said to *Christiana*, Look here, I have brought thee a *Scheme* of all those things that thou hast seen at our House : Upon which thou mayest look when thou findest thy self forgetful, and call those things again to remembrance for thy *Edification*, and comfort.

Now

The Pilgrims Progress.

95

Now they began to go down the Hill into the Valley of *Humiliation*. I Part pag. 88.

It was a steep Hill, and the way was slippery ; but they were very careful, so they got down pretty well. When they were down in the Valley, *Piety* said to *Christiana*, This is the place where *Christian* your Husband met with the foul Fiend, *Apollion*, and where they had that dreadful fight that they had. I know you cannot but have heard thereof. But be of good Courage, as long as you have here Mr. *Great-heart* to be your Guide and Conductor, we hope you will fare the better. So when these two had committed the Pilgrims unto the Conduct of their Guide, he went forward and they went after.

Great-heart. Then said Mr. *Great-heart*, We need not be so afraid of this Valley : For here is nothing to hurt us, unless we procure it to our selves. 'Tis true, *Christian* did here meet with *Apollion*, with whom he also had a sore Combate ; but that *frey*, was the fruit of those slips that he got in his going down the Hill. For they that get *slips* there, must look for *Combats* here. And hence it is that this Valley has got so hard a name. I Part pag. 88. For the common People when they hear that some frightful thing has befallen such an one in such a place, are of an Opinion that that place is haunted with some foul Fiend,
or

The Second Part of

or evil Spirit; when alas it is for the fruit of their doing, that such things do befall them there.

This Valley of *Humiliation* is of it self as fruitful a place, as any the Crow flies over; and I am perswaded if we could hit upon it, we might find somewhere hereabouts something that might give us an account why *Christian* was so hardly beset in this place.

*A Pillar
with an In-
scription on
it.*

Then *James* said to his Mother, Lo, yonder stands a Pillar, and it looks as if something was Written thereon: let us go and see what it is. So they went, and found there Written, *Let Christian's slips before he came hither, and the Battels that he met with in this place, be a warning to those that come after.* Lo, said their Guide, did not I tell you, that there was something hereabouts that would give Intimation of the reason why *Christian* was so heard beset in this place? Then turning himself to *Christiana*, he said: No disparagement to *Christian* more than to many others, whose Hap and Lot his was. For 'tis easier going up, then down this Hill; and that can be said but of few Hills in all these part of the World. But we will leave the good Man, he is at rest, he also had a brave Victory over his Enemy; let him grant that dwelleth above, that we fare no worse

worse when we come to be tryed then he.

But we will come again to this Valley of *Humiliation*. It is the best, and most fruitful piece of Ground in all those parts. It is fat Ground, and as you see, consisteth much in Meadows: and if a man was to come here in the Summer-time as we do now, if he knew not any thing before, thereof; and if he also delighted himself in the sight of his Eyes, he might see that that would be delightful to him. Behold, how green this Valley is, also how beautified *with Lillies*. I have also known many labouring Men that have got good Estates in this Valley of *Humiliation*. (For God resisteth the Proud; but gives *more, more* Grace to the Humble) for indeed it is a very fruitful Soil, and doth bring forth by handfuls. Some also have wished that the next way to their Fathers House were here, that they might be troubled no more with either Hills or Mountains to go over; but the way is the way, and there's an end.

Song, 2. 1.

Jam. 4. 6.

1 Pet. 5. 5.

Men thrive in the Valley of Humiliation.

Now as they were going along and talking, they espied a Boy feeding his Fathers Sheep. The Boy was in very mean Cloaths, but of a very fresh and wellfavoured Countenance, and as he sate by himself he Sung. Hark, said Mr. *Great-heart*, to what the

F

Shep-

The Second Part of

Shepherds Boy saith. So they hearke
ned, and he said,

*He that is down, needs fear no fall,
He that is low, no Pride :*

Philip. 4. *He that is humble, ever shall*
12, 13. *Have God to be his Guide.*

*I am content with what I have,
Little be it, or much :
And, Lord, contentment still I crave,
Because thou savest such.*

Heb. 13.5. *Fulness to such a burden is
That go on Pilgrimage :
Here little, and hereafter Bliss,
Is best from Age to Age.*

Then said their *Guide*, do you hear
him? I will dare to say, that this
Boy lives a merrier Life, and wears
more of that Herb called *Hearts-ease* in
his Bosom, then he that is clad in Silk,
and Velvet; but we will proceed in our
Discourse.

Christ In this Valley, our Lord formerly
when in the had his *Countrie-House*, he loved much
Flesh had to be here. He loved also to walk these
his Coun- Medows, for he found the Air was
trie-House pleasant. Besides here a man shall be free
in the Val- from the Noise, and from the hurrying
ley of Hu- ings of this Life, all States are full of
miliation. Noise and Confusion, only the Valley of
Humiliation, is that empty and Solita-
ry

The Pilgrims Progress.

99

ry Place. Here a man shall not be so let, and hindred in his Contemplation, as in other places he is apt to be. This is a Valley that no body walks in, but those that love a Pilgrims Life. And tho' *Christian* had the hard hap to meet here with *Apollion*, and to enter with him a brisk encounter: Yet I must tell you, that in former times men have met with Angels here, have found *Hos. 12. 4.* Pearls here, and have in this place *5.* found the words of Life.

Did I say, our Lord had here in former Days his Countrey-house, and that he loved here to walk? I will add, in this Place, and to the People that live, and trace these Grounds he has left a yearly revenue to be faithfully *Mat. 11. 29.* payed them at certain Seasons, for their maintenance by the way, and for their further encouragement to go on in their Pilgrimage.

Simon. Now as they went on, *Simon* said to *Mr. Great-heart*. Sir, I perceive that in this Valley, my Father and *Apollyon* had their Battel; but whereabouts was the Fight, for I perceive this Valley is large?

Great-heart. Your Father had that Battel with *Apollyon* at a place yonder, before us, in a narrow Passage just beyond *Forgetful-Green*. And indeed that place is the most dangerous place in *Forgetful-Green.* all

The Second Part of

all these Parts. For if at any time the Pilgrims meet with any brunt, it is when they forget what Favours they have received, and how unworthy they are of them. This was the Place also where others have been hard put to it. But more of the place when we are come to it; for I perswade my self, that to this day there remains either some sign of the Battel, or some Monument to testifie that such a Battle there was fought.

*Humility a
sweet
Grace.*

Mercy. Then said *Mercy.* I think I am as well in this Valley, as I have been any where else in all our Journey: The place methinks suits with my Spirit. I love to be in such places where there is no rattling with Coaches, nor rumbling with Wheels. Methinks here one may without much Molestation, be thinking what he is, whence he came, what he has done, and lo what the King has called him. Here

Song, 7. 4. one may think, and break at Heart,
and

The Pilgrims Progress.

Y O I

and melt in ones Spirit until ones Eyes become like the *Fish Pools of Heshbon*. They that go rightly thorow this Valley of *Baca* make it a Well, the Rain that God sends down from Heaven upon them that are here also *filleth the Pools*. This Valley is that from whence also the King will give to his their Vineyards, and they that go through it, shall sing, (as *Christian* did, for all he met with *Apollyon*.)

*Psal. 84.
5, 6, 7.*

Hos. 2, 15.

Great-heart. 'Tis true, said their Guide, I have gon thorough this Valley many a time, and never was better then when here.

An Experiment of it.

I have also been a Conduet to several Pilgrims, and they have confessed the same, *To this man will I look, saith the King, even to him that is Poor, and of a contrite Spirit, and that trembles at my Word.*

Now they were come to the place where the afore mentioned Battel was fought. Then said

The Second Part of

*The place
where
Christian
and the
Fiend did
fight, some
signs of
the Battel
remains.*

the Guide to *Christiana*, her Children, and *Mercy*: This is the place, on this Ground *Christian* stood, and up there came *Apollyon* against him. And look, did not I tell you, hear is some of your Husbands Blood upon these Stones to this day: Behold also how here, and there, are yet to be seen upon the place, some of the Shivers of *Apollyon's* broken *Darts*. See also how they did beat the Ground with their Feet, as they fought to make good their Places against each other, how also with their by-blows, they did split the very Stones in pieces. Verily *Christian* did here play the Man, and shewed himself as stout, as could, had he been here, even *Hercules* himself. When *Apollyon* was beat, he made his retreat to the next Valley, that is called the Valley of the shadow of Death, unto which we shall come anon.

Lo yonder also stands a Monument on which is Engraven this
Battle,

The Pilgrims Progress.

103

Battle, and *Christians* Victory to
his Fame throughout all Ages.
So because it stood just on the
way-side before them, they stept
to it and read the Writings,
Which word for word was this,

*Herd by, here was a Battle fought,
Most strange, and yet most true.
Christian and Apollyon fought
Each other to subdue.*

*The Man so bravely play'd the Man, A Monu-
He made the Fiend to fly: ment of
Of which a Monument I stand, Christians
The same to testifie. Victory.*

When they had passed by
this place, they came upon
the Borders of the shadow of
Death, and this Valley was *1 Part pag.*
longer then the other, a place *97.*
also most strangely haunted with
Evil things, as many are able to
testifie. But these Women and
Children went the better tho-
rough it, because they had day-
light, and because Mr. *Great-heart*
was their Conductor.

The Second Part of

*Groanings
heard.*

When they were entred upon this Valley, they thought that they heard a groaning as of dead men : A very great groaning. They thought also they did hear Words of Lamentation spoken, as of some in extream Torment. These things made the Boys to quake ; the Women also looked pale and wan ; but their Guide bid them be of good Comfort.

*The Ground
shakes.*

So they went on a little further, and they thought that they felt the Ground begin to shake under them, as if some hollow place was there ; they heard also a kind of a hissing as of Serpents ; but nothing as yet appeared. Then said the Boys, Are we not yet at the end of this Doleful place ? But the Guide also bid them be of good Courage, and look well to their Feet, lest haply, said he, you be taken, in some Snare.

Now

The Pilgrims Progress.

109

Now *James* began to be Sick ; *James sick*
but I think the cause thereof *with Fear.*
was Fear, so his Mother gave
him some of that Glass of Spi-
rits that she had given her at
the *Interpreters* House, and three
of the Pills, and the Boy began
to revive. Thus they went on
till they came to about the mid-
dle of the Valley, and then *Chri-*
stiana said, Methinks I see some-
thing yonder upon the Road
before us, a thing of a shape
such as I have not seen. Then *The Fiend*
said *Joseph*, Mother, what is it? *appears.*
An ugly thing, Child ; an ug-
ly thing, said she. But Mother,
what is it like, said he ? 'Tis
like I cannot tell what, said she.
And now it was but a little
way off. Then said she, it is
nigh.

Well, well, said Mr. *Great-*
heart, let them that are most a-
fraid keep close to me. So the
Fiend came on, and the Con-
ductor met it ; but when it
was just come to him, it vani-

The Second Part of

shed to all their sights. Then remembered they what had been said sometime ago. *Resist the Devil, and he will fly from you.*

A Lion.

They went therefore on, as being a little refreshed; but they had not gone far, before Mercy looking behind her, saw, as she thought, something, most like a Lion, and it came a great padding pace after; and it had a hollow Voice of Roaring, and at every Roar that it gave, it made all the Valley Eccho, and their Hearts to ake, save the Heart of him that was their Guide. So it came up, and Mr. Great-heart went behind, and put the Pilgrims all before him. The Lion also came on a pace, and Mr. Great-heart addressed himself to give him Battel. But when he saw that it was determined that resistance should be made, he also drew back and came no further.

1 Pet. 5.8,
9.

Then

Then they went on again, and their Conductor did go before them, till they came at a place where was cast up a pit, the whole breadth of the way, and before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see. Then said the Pilgrims, alas! now what shall we do? But their Guide made answer; fear not, stand still and see what an end will be put to this also; so they stayed there because their Path was marr'd. They then also thought that they did hear more apparently the noise and rushing of the Enemies, the fire also and the smoke of the pit was much easier to be discerned. Then said *Christiana* to *Mercy*, now I see what my poor Husband went through. I have heard much of this place, but I never was here afore now; poor man, he went here all alone in the night; he had night almost quite through the way, also these Fiends were busie about him, as if they would have torn him in pieces. Many have spoke of it, but none can tell what the Valley of the shadow of death should mean, until they come in it themselves. *The heart knows its own bitterness, and a stranger intermeddleth not with its joy.* To be here is a fearful thing.

A pit and darkness.

Christiana now knows what her Husband felt.

Greath. This is like doing business in great Waters; or like going down into the deep; this is like being in the heart of the Sea, and like going down

to the Bottoms of the Mountains. Now it seems as if the Earth with its bars were about us for ever. *But let them that walk in darkness and have no light, trust in the name of the Lord, and stay upon their God.* For my part, as I have told you already, I have gone often through this Valley, and have been much harder put to it, than now I am, and yet you see I am alive. I would not boast, for that I am not mine own Saviour. But I trust we shall have a good deliverance. Come let us pray for light to him that can lighten our darkness, and that can rebuke, not only these, but all the Satans in Hell.

They pray.

So they cried and prayed, and God sent light and deliverance, for there was now no lett in their way, no not there, where but now they were stopt with a pit.

Yet they were not got through the Valley; so they went on still, and behold great stinks and loathsome smells, to the great annoyance of them: Then said *Mercy to Christiana*, there is not such pleasant being here, as at the Gate, or at the Interpreters, or at the House where we lay last.

O but, said one of the Boys, *it is not so bad to go through here, as it is to abide here always, and for ought I know, one reason why we must go this way to the House prepared for us, is, that our home might be made the sweeter to us.*

Well said, *Samuel*, quoth the Guide, thou

thou hast now spoke like a man. Why, if ever I get out here again, said the Boy, I think I shall prise light, and good way better than ever I did in all my life. Then said the *Guide*, we shall be out by and by.

So on they went, and *Joseph* said, *Cannot we see to the end of this Valley as yet?* Then said the *Guide*, Look to your feet, for you shall presently be among the Snares. So they looked to their feet and went on; but they were troubled much with the Snares. Now when they were come among the Snares, they espied a man cast into the Ditch on the left hand, with his flesh all rent and torn. Then said the *Guide*, That is one *Heedless*, that was agoir this way; he has lain there a great while. There was on *Takeheed* with him, when he was taken, and slain, but he escaped their hands. You cannot imagine, how many are killed here about, and yet men are so foolishly venturous, as to set out lightly on Pilgrimage, and to come without a *Guide*. Poor *Christian*, it was a wonder that he here escaped, but he was beloved of his God, also he had a good heart of his own, or else he could never a-done it. Now they drew towards the end of the way, and just there, whree *Christian* had seen the Cave when he went by, out thence came forth *Maull* a Gyant. This *Maull* did use to spoyle young Pilgrims with Sophistry, and he called *Great-heart* by his

Heedless is slain, and Takeheed preserved.

1 Part pag. 105, 106.
Maull a Gyant.

name, and said unto him, how many times have you been forbidden to do these things? Then said Mr. *Great-heart*, what things? What things, quoth the Gyant, you know what things; but I will put an end to your trade. But pray, said Mr. *Great-heart*, before we fall to it, let us understand wherefore we must fight (now the Women and Children stood trembling, and knew not what to do) quoth the Gyant, you rob the Countrey, and rob it with the worst of Thefts. These are but Generals, said Mr. *Great-heart*, come to particulars, man:

God's Mi-
nisters
counted as
Kidnap-
pers.

The Gyant
and Mr.
*Great-
heart* must
fight.

Then said the *Gyant*, thou practisest the craft of a *Kidnapper*, thou gatherest up Women, and Children, and carriest them into a strange Countrey, to the weakning of my Masters Kingdom. But now *Great-heart* replied, I am a Servant of the God of Heaven, my business is to perswade sinners to Repentance, I am commanded to do my endeavour to turn Men, Women, and Children, from darkness to light, and from the power of Satan to God, and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.

Then the *Gyant*, came up, and Mr. *Great-heart* went to meet him, and as he went he drew his *Sword*; but the *Gyant* had a *club*. So without more ado they fell to it, and at the first blow the *Gyant* stroke Mr. *Great-heart* down upon one of his knees;

knees; with that the Women, and Children cried out. So Mr. *Great-heart* *weak folks* recovering himself, laid about him in *prayers* do full lusty manner, and gave the *Giant* a *sometimes* wound in his arm; thus he fought for *help strong* the space of an hour to that height of *folks cries*. heat, that the breath came out of the *Giants* nostrils, as the heat doth out of a boiling Caldron.

Then they sat down to rest them, but Mr. *Great-heart* betook him to prayer; also the Women and Children did nothing but sigh and cry all the time that the Battle did last.

When they had rested them, and taken breath, they both fell to it again, and Mr. *Great-heart* with a full blow fetch't the *Giant* down to the ground. *The Gyant* Nay hold, and let me recover, quoth he. *struck* So Mr. *Great-heart* fairly let him get up; *down.* so to it they went again; and the *Giant* mist but little of all-to-breaking Mr. *Great-heart's* Scull with his Club.

Mr. *Great-heart* seeing that, runs to him in the full heat of his Spirit, and pierceth him under the fifth rib; with that the *Giant* began to faint, and could hold up his Club no longer. Then Mr. *Great-heart* seconded his blow, and smit the head of the *Giant* from his shoulders. Then the Women and Children rejoyced, and Mr. *Great-heart* also praised God, for the deliverance he had wrought.

When this was done, they amongst them erected a Pillar, and fastned the

He is slain, Gyant's head thereon, and wrote under-
and his neath in Letters that Passingers might
head dispo- read.
sed of.

*He that did wear this head, was one
That Pilgrims did misuse;
He stopt their way, he spared none,
But did them all abuse;
until that I, Great-heart, arose,
The Pilgrims Guide to be;
until that I did him oppose,
That was their Enemy.*

1 Part pag.
207.

Now I saw, that they went to the As-
cent that was a little way off cast up to
be a Prospect for Pilgrims. (That was
the place from whence *Christian* had the
first sight of *Faithful* his Brother.)
Wherefore here they sat down, and rest-
ed, they also here did eat and drink,
and make merry; for that they had
gotten deliverance from this so dange-
rous an Enemy. As they sat thus and
did eat, *Christiana* asked the Guide, if
he had caught no hurt in the battle. Then
said Mr. Great-heart, no, save a little on
my flesh; yet that also shall be so far
from being to my determent, that it is
at present a proof of my love to my
Master, and you, and shall be a means
by Grace to encrease my reward at last.

2 Cor. 4. But was you not afraid, good Sir, when
Discourse of you see him come with his Club?
the fights.

It is my Duty, said he, to distrust
mine own ability, that I may have re-
liance on him that is stronger then all.

But

But what did you think when he fetched you down to the ground at the first blow? Why I thought, quoth he, that so my Master himself was served, and yet he it was that conquered at the last. *Matt. When you all have thought what you please, I think God has been wonderful good unto us, both in bringing us out of this Valley, and in delivering us out of the hand of this Enemy; for my part I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love as this.*

Mr. here admires Goodness.

Then they got up and went forward, now a little before them stood an Oak, and under it when they came to it, they found an old Pilgrim fast asleep, they knew that he was a Pilgrim by his Cloths, and his Staff, and his Girdle.

Old Honest asleep under an Oak.

So the Guide Mr. Great-heart awaked him, and the old Gentleman, as he lift up his eyes, cried out; What's the matter? who are you? and what is your business here?

Great. Come man be not so hot, here is none but Friends; yet the old man gets up and stands upon his guard, and will know of them what they were. Then said the Guide, my name is Great-heart, I am the guide of these Pilgrims which are going to the Celestial Countrey.

Honest. Then said Mr. Honest, I cry One Saint you mercy; I fear'd that you had been sometimes of the Company of those that some takes another time ago did rob Little faith of his mother for his ney; but now I look better about me, Enemy.

I perceive you are honefter People.

Greath. *Why what would, or could you adone, to a helped your self, if we indeed had been of that Company?*

Hon. Done! Why, I would a fought as long as Breath had been in me; and had I so done, I am sure you could never have given me the worst on'r, for a Christian can never be overcome, unless he shall yield of himself.

Greath. *well said, Father Honest, quoth the Guide, for by this I know thou art a Cock of the right kind, for thou hast said the Truth.*

Hon. And by this also I know that thou knowest what true Pilgrimage is; for all others do think that we are the soonest overcome of any.

Whence Mr. Honest came. Greath. *well now we are so happily met, pray let me crave your Name, and the name of the Place you came from?*

Hon. My Name I cannot, but I came from the Town of Stupidity; it lieth about four Degrees beyond the City of Destruction.

Greath. Oh! Are you that Countryman then? I deem I have half a guess of you, your Name is old Honesty, is it not? So the old Gentleman blushed, and said, Not Honesty in the Abstract, but Honest is my Name, and I wish that my Nature shall agree to what I am called.

Hon. But Sir, said the old Gentleman, how could you guess that I am such a Man, since I came from such a place?

Greath. I had heard of you before, by my

my Master, for he knows all things that are done on the Earth : But I have often wondered that any should come from your place ; for your Town is worse then the City of Destruction it self.

Stupidified
ones are
worse then
those meerly
Carnal.

Hon. Yes, we lie more off from the Sun, and so are more Cold and Sensless ; but was a Man in a Mountain of Ice, yet if the Sun of Righteousness will arise upon him, his frozen Heart shall feel a Thaw ; and thus it hath been with me.

Greath. I believe it, Father Honest, I believe it, for I know the thing is true.

Then the old Gentleman saluted all the Pilgrims with a holy Kiss of Charity, and asked them of their Names, and how they had faired since they set out on their Pilgrimage.

Christ. Then said *Christiana*, my Name I suppose you have heard of, good *Christian* was my Husband, and these four were his Children. But can you think how the old Gentleman was taken, when she told them who she was ! He skip'd, he smiled, and blessed them with a thousand good Wishes, saying,

Hon. I have heard much of your Husband, and of his Travels and Wars which he underwent in his days. Be it spoken to your Comfort, the Name of your Husband rings all over these parts of the world : His Faith, his Courage, his Enduring, and his Sincerity under all, has made his Name Famous. Then he turned him to the Boys, and asked them of their Names, which they told him : And then said he

Old Mr. unto them, *Matthew*, be thou like *Mat-*
 Honest's *thew* the Publican, not in Vice, but
 Blessing on Virtue. *Samuel*, said '., be thou like
 them. *Samuel* the Prophet, a Man of Faith and
 Mar. 10.3. Prayer. *Joseph*, said he, be thou like
 Psal. 99. 6. *Joseph* in *Potiphar's* House, Chast, and
 Gen. 39. one that flies from Temptation. And,
 Acts. *James*. be thou like *James* the Just, and
 like *James* the Brother of our Lord.

Then they told him of *Mercy*, and how
 she had left her Town and her Kindred
 to come along with *Christiana*, and with
 her Sons. At that the old *Honest* Man
 said, *Mercy*, is thy Name? by *Mercy* shalt
 thou be sustained, and carried thorough
 all those Difficulties that shall assault
 thee in thy way; till thou shalt come
 thither where thou shalt look the Foun-
 tain of *Mercy* in the Face with Com-
 fort.

All this while the Guide Mr. *Great-*
heart, was very much pleased, and smi-
 led upon his Companion.

Talk of one Now as they walked along together,
 Mr. Fear- the Guide asked the old Gentleman, if
 ing. he did not know one Mr. *Fearing* that came
 on Pilgrimage out of his Parts.

Hon. Yes, very well, said he; he was
 a Man that had the Root of the Matter
 in him, but he was one of the most
 troublesom Pilgrims that ever I met with
 in all my days.

Greath. I perceive you knew him, for
 you have given a very right Character of
 him.

Hon. Knew him! I was a great Com-
 panion

panion of his, I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

Greath. *I was his Guide from my Master's House, to the Gates of the Celestial City.*

Hon. Then you knew him to be a troublesome one?

Greath. *I did so, but I could very well bear it: for Men of my Calling, are oftentimes intrusted with the Conduct of such as he was.*

Hon. Well then, pray let us hear a little of him, and how he managed himself under your Conduct?

Greath. Why he was always afraid that he should come short of whither he had a desire to go. Every thing frightened him that he heard any body speak of, that had but the least appearance of Opposition in it. I heard that he lay roaring at the *Slow of Dispond*, for above a Month together, nor durst he, for all he saw several go over before him, venture, tho they, many of them, offered to lend him their Hand. *He would not go back again neither.* The Celestial City, he said he should die if he came not to it, and yet was dejected at every Difficulty, and stumbled at every Straw that any body cast in his way. Well, after he had layn at the *Slow of Dispond* a great while, as I have told you; one sunshine Morning, I do not know how, he ventured, and so got over.

*Mr. Fear-
ing's trou-
blesom Pil-
grimage.*

*His beha-
viour at the
Slow of
Dispond.*

ver..

ver. But when he was over, he would scarce believe it. He had, I think, a *Slow of Dispond* in his Mind, a *Slow* that he carried every where with him, or else he could never have been as he was. So he came up to the Gate, you know what I mean, that stands at the head of this way, and there also he stood a good while before he would adventure to knock. When the Gate was opened he would give back, and give place to others, and say that he was not worthy. For, for all he gat before some to the Gate, yet many of them went in before him. There the poor Man would stand shaking and shrinking; I dare say it would have pitied ones Heart to have seen him: *Nor would he go back again.* At last he took the Hammer that hangd on the Gate in his hand, and gave a small Rapp or two; then one opened to him, but he shrunk back as before. He that opened stept out after him, and said, Thou trembling one, what wantest thou? with that he fell to the Ground. He that spoke to him wondered to see him so faint. So he said to him, Peace be to thee; up, for I have set open the Door to thee; come in, for thou art blest. With that he gat up, and went in trembling, and when he was in, he was ashamed to show his Face. Well, after he had been entertained there a while, as you know how the manner is, he was bid go on his way, and also told the way he should take. So he came till he came

*His behavi-
or at the
Gate.*

*His behavi-
or at the In-
terpreters
Dore.*

came to our House, but as he behaved himself at the Gate, so he did at my Master the *Interpreters* Door. He lay thereabout in the Cold a good while, before he would adventure to call; *yet he would not go back.* And the Nights were long and cold then. Nay he had a Note of *Necessity* in his Bosom to my Master, to receive him, and grant him the Comfort of his House, and also to allow him a stout and valiant Conduct, because he was himself so *chicken-hearted* a Man; and yet for all that he was afraid to call at the Door. So he lay up and down thereabouts till, poor man, he was almost starved; yea so great was his Dejection, that tho he saw several others for knocking got in, yet he was afraid to venture. At last, I think I looked out of the Window, and perceiving a man to be up and down about the Door, I went out to him, and asked what he was; but, poor man, the water stood in his Eyes. So I perceived what he wanted. I went therefore in, and told it in the House, and we shewed the thing to our Lord; So he sent me out again, to entreat him to come in, but I dare say I had hard work to do it. At last he came in, and I will say that for my Lord, he carried it wonderful lovingly to him. There were but a few *How* *be* good bits at the Table, but some of it *was* *enter-* was laid upon his Trencher. Then he *tained* presented the Note, and my Lord looked *there,* thereon and said, His Desire should be granted.

granted. So when he had bin there a good while, he seemed to get some Heart, and to be a little more Comfortable. For my Master, you must know, is one of very tender Bowels, specially to them that are afraid, wherefore he carried it so towards him, as might tend most to his Incouragement. Well, when he had had a sight of the things of the place, and was ready to take his Journey to go to the City, my Lord, as he did to *Christian* before, gave him a Bottle of Spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few Words, only he would sigh aloud.

He was
greatly a-
fraid when
he saw the
Gibbet,
Cheary
when he
saw the
Cross.

When we were come to where the three Fellows were hanged, he said, that he doubted that that would be his end also. Only he seemed glad when he saw the Cross and the Sepulcher. There I confess he desired to stay a little to look; and he seemed for a while after to be a little *Cheary*. When we came at the Hill *Difficulty*, he made no stick at that, nor did he much fear the Lyons: For you must know that his Trouble was not about such things as those, his Fear was about his Acceptance at last.

I got him in at the House *Beautiful*, I *Dumpeish* at think before he was willing; also when the House he was in, I brought him acquainted Beautiful, with the Damsels that were of the Place, but he was ashamed to make himself much

much for Company, he desired much to be alone, yet he always loved good talk, and often would get behind the *Screen* to hear it; he also loved much to see *antient* Things, and to be *pondering* them in his Mind. He told me afterwards, that he loved to be in those two Houses from which he came last, to wit, at the Gate, and that of the *Interpreters*, but that he durst not be so bold to ask.

When we went also from the House *Beautiful*; down the Hill, into the Valley of *Humiliation*, he went down as well as ever I saw man in my Life, for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of a Sympathy betwixt that Valley and him. For I never saw him better in all his Pilgrimage, then when he was in that Valley.

Pleasant in the Valley of Humiliat.

Here he would lie down, imbrace the Ground, and kiss the very Flowers that grew in this Valley. He would now be up every Morning by break of Day, tracing, and walking to and fro in this Valley.

Lam. 3. 27, 28, 29.

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have lost my Man; not for that he had any Inclination to go back, that he always abhorred, but he was ready to dy for Fear. O, the *Hobgoblins* will have me, the *Hobgoblins* will have me, cried he; and I could not beat him out on't. He made

Much perplexed in the Valley of the Shadow of Death.

such

such a noyse, and such an outcry here, that, had they but heard him, 'twas enough to encourage them to come and fall upon us.

But this I took very great notice of, that this Valley was as quiet while he went thorow it, as ever I knew it before or since. I suppose, those Enemies here, had now a special Check from our Lord, and a Command not to meddle until Mr. *Fearing* was past over it.

It would be too tedious to tell you of all; we will therefore mention a Passage or two more. When he was come at *Vanity Fair*, I thought he would have fought with all the men in the Fair, I feared there we should both have been knock'd o'th Head, so hot was he against their Fooleries; upon the enchanted Ground, he also was very wakeful. But when he was come at the *River* where was no Bridg, there again he was in a heavy Case; now, now he said he should be drowned for ever, and so never see that Face with Comfort, that he had come so many miles to behold.

And here also I took notice of what was very Remarkable, the Water of that River was lower at this time, than ever I saw it in all my Life; so he went over at last, not much above wet-shod. When he was going up to the Gate, Mr. *Greatheart* began to take his Leave of him, and to wish him a good Reception above; So he said, *I shall, I shall*. Then parted we asunder, and I saw him no more.

Honest.

Honest. *Then it seems he was well at last?*

Greath. Yes, yes, I never had doubt about him, he was a man of a choyce Spirit, only he was always kept very low, and that made his Life so burthensom to himself, and so troublesom to others. He was above many, tender of Sin; he was so affraid of doing Injuries to others, that he often would deny himself of that which was lawful, because he would not offend.

Psal. 88.

Rom. 14.

21.

I Cor. 8.

13.

Hon. *But what should be the reason that such a good Man should be all his days so much in the dark?*

Greath. There are two sorts of Reasons for it; one is, The wise God will have it so. Some must Pipe, and some must weep: Now Mr. Fearing was one that played upon this Base. He and his Fellows sound the Sackbut, whose Notes are more doleful, than the Notes of other Musick are. Tho indeed some say, the Base is the Ground of Musick. And for my part I care not at all for that Profession, that begins not in heaviness of Mind. The first string that the Musitian usually touches, is the Base, when he intends to put all in tune; God also plays upon this string first, when he sets the Soul in tune for himself. Only here was the imperfection of Mr. Fearing, he could play upon no other Musick but this, till towards his latter end.

Mat. 11.

16, 17, 18.

I make bold to talk thus Metaphorically, for the ripening of the Wits of young

Revel. 8. 2. young Readers, and because in the Book
 Chap. 14. of the Revelations, the Saved are com-
 2, 3. pared to a company of Musicians that
 play upon their *Trumpets* and *Harps*, and
 sing their Songs before the Throne.

Hon. He was a very zealous man, as
 one may see by what Relation you have gi-
 ven of him. Difficulties, Lyons, or Va-
 nity Fair, he feared not at all: 'Twas only
 Sin, Death, and Hell, that was to him a
 Terror; because he had some Doubts a-
 bout his Interest in that Celestial Coun-
 try.

Greath. You say right. Those were the
 things that were his Troublers, and they,
 as you have well observed, arose from
 the weakness of his Mind there about,
 not from weakness of Spirit as to the
 practical part of a Pilgrims Life. I dare
 believe that as the Proverb is, he could
 have bitt a Fire-brand, had it stood
 in his way: But the things with which
 he was oppressed, no man ever yet could
 shake off with ease.

Christiana. Then said Christiana, This
 Relation of Mr. Fearing has done me good.
 I thought no body had been like me, but I
 see there was some Semblance 'twixt this
 good man and I, only we differed in two
 things. His Troubles were so great they
 brake out, but mine I kept within. His
 also lay so hard upon him, they made him
 that he could not knock at the Houses pro-
 vided for Entertainment; but my Trouble
 was always such, as made me knock the
 lowder.

Mer. If I might also speak my Heart,
I must say that something of him has
also dwelt in me. For I have ever been
more afraid of the Lake and the loss of
a place in *Paradise*, then I have been of
the loss of other things. Oh, thought
I, may I have the Happiness to have a
Habitation *there*, 'tis enough, though I
part with all the World to win it.

Matt. Then said Matthew, Fear was
one thing that made me think that I was
far from having that within me that ac-
companies Salvation, but if it was so with
such a good man as he, why may it not al-
so go well with me?

Jam. No fears, no Grace, said *Jam.* Tho
there is not always Grace where there is
the fear of Hell; yet to be sure there
is no Grace where there is no fear of
God.

Greath. Well, said James, Thou hast hit
the Mark, for the fear of God is the begin-
ning of Wisdom; and to be sure they that
want the beginning, have neither middle,
nor end. But we will here conclude our
Discourse of Mr. Fearing after we have sent
after him this Farewel.

Well, Master Fearing, thou didst fear
Thy God: And wast afraid
Of doing any thing, while here,
That would have thee betray'd.
And didst thou fear the Lake and Pit?
Would others did so too:
For, as for them that want thy Wit,
They do themselves undo.

Now

Of Mr. Self-
will.

Now I saw, that they still went on in their Talk. For after Mr. Greatheart had made an end with Mr. Fearing, Mr. Honest began to tell them of another, but his Name was Mr. Selfwil. He pretended himself to be a *Pilgrim*, said Mr. Honest; But I perswade my self, he never came in at the Gate that stands at the head of the way.

Greath. Had you ever any talk with him about it?

Hon. Yes, more then once or twice; but he would always be like himself, self-willed. He neither cared for man, nor Argument, nor yet Example; what his Mind prompted him to, that he would do, and nothing else could he be got to.

Greath. Pray what Principles did he hold, for I suppose you can tell?

Selfwill's
Opinions.

Hon. He held that a man might follow the Vices, as well as the Virtues of the Pilgrims, and that if he did both, he should be certainly saved.

Greath. How? If he had said, 'tis possible for the best to be guilty of the Vices, as well as to partake of the Virtues of Pilgrims, he could not much a been blamed. For indeed we are exempted from no Vice absolutely, but on condition that we watch and Strive. But this I perceive is not the thing: But if I understand you right, your meaning is, that he was of that Opinion, that it was allowable so to be?

Hon. Ai, ai, so I mean, and so he believed and practised.

Greath.

Greath. But what Ground had he for his so saying?

Hon. Why, he said he had the Scripture for his Warrant.

Greath. Prethee Mr. Honest present us with a few Particulars.

Hon. So I will, He said to have to do with other mens Wives, had been practised by David, God's Beloved, and therefore he could do it. He said to have more Women then one, was a thing that Solomon practised, and therefore he could do it. He said that Sarah, and the godly Midwives of Egypt lied, and so did saved Rahab, and therefore he could do it. He said that the Deciples went at the bidding of their Master, and took away the Owners Ass, and therefore he could do so too. He said that Jacob got the Inheritance of his Father in a way of Guile, and Dissimulation, and therefore he could do so too.

Greath. High base! indeed, and you are sure he was of this Opinion?

Hon. I have heard him plead for it, bring Scripture for it, bring Argument for it, &c.

Greath. An Opinion that is not fit to be, with any Allowance, in the World.

Hon. You must understand me rightly. He did not say that any man might do this; but, that those that had the Virtues of those that did such things, might also do the same.

Greath. But what more false then such a Conclusion? For this is as much as to say,

say, that because good men heretofore have sinned of Infirmitie, therefore he had allowance to do it of a presumptuous Mind. Or if because a Child, by the blast of the wind, or for that it stumbled at a stone, fell down and so defiled it self in Myre, therefore he might wilfully ly down and wallow like a Bore therein. Who could a thought that any one could so far a bin blinded by the power of Lust? But what is written must be true. They stumble at the word, being dis-

1 Pet. 2. 8. obedient, whereunto also they were appointed.

His supposing that such may have the godly Man's Virtues, who addict themselves to their Vices, is also a Delusion as strong as the other. 'Tis just as if the Dog should say, I have, or may have the Qualities of the Child, because I lick up its stinking Excrements. To eat up the Sin of God's People, is no sign of one that is possessed with their Virtues. Nor can I believe that one that is of this Opinion, can at present have Faith or Love in him. But I know you have made strong Objections against him, prethee what can he say for himself?

Hof. 4. 8.

Hon. Why, he says, To do this by way of Opinion, seems abundance more honest, then to do it, and yet hold contrary to it in Opinion.

Greath. A very wicked Answer, for tho to let loose the Bridle to Lusts, while our Opinions are against such things, is bad; yet to sin and plead a Toleration so to do, is worse; the one stumbles Beholders accidentally, the other pleads them into the Snare.

Hon.

Hon. There are many of this mans mind, that have not this mans mouth, and that makes going on Pilgrimage of so little esteem as it is.

Greath You have said the Truth, and it is to be lamented. But he that feareth the King of Paradise shall come out of them all.

Christiana. There are strange Opinions in the World. I know one that said, 'twas time enough to repent when they came to die.

Greath. Such are not over wise. That man would a bin loth, might he have had a week to run twenty mile in for his Life, to have deferred that Journey to the last hour of that week.

Hon. You say right, and yet the generality of them that count themselves Pilgrims, do indeed do thus. I am, as you see, an old Man, and have bin a Traveller in this Rode many a day; and I have taken notice of many things.

I have seen some that have set out as if they would drive all the World afore them: Who yet have in few days, died as they in the Wilderness, and so never gat sight of the promised Land.

I have seen some that have promised nothing at first setting out to be Pilgrims, and that one would a thought could not have lived a day, that have yet proved very good Pilgrims.

I have seen some, that have run hastily forward, that again have after a little time, run as fast just back again.

I have seen some who have spoke very well of a Pilgrims Life at first, that after a while, have spoken as much against it.

I have heard some, when they first set out for Paradise, say positively, there is such a place, who when they have been almost there, have come back again, and said there is none.

I have heard some vaunt what they would do in case they should be opposed, that have even at a false Alarm fled Faith, the Pilgrims way, and all.

Now as they were thus in their way, there came one runing to meet them, and said, Gentlemen, and you of the weaker sort, if you love Life, shift for your selves, for the Robbers are before you.

1 Part
p. 217.

Greath. Then said Mr. *Greatheart*, They be the three that set upon *Littlefaith* heretofore. Well, said he, we are ready for them; So they went on their way. Now they looked at every Turning when they should a met with the Villains. But whether they heard of Mr. *Greatheart*, or whether they had some other Game, they came not up to the Pilgrims.

Rom. 16.
23.

Chris. *Christiana* then wished for an Inn for her self and her Children; because they were weary. Then said Mr. *Honest*, there is one a little before us, where a very honorable Disciple, one *Gaius*, dwells. So they all concluded to turn in thither; and the rather, because the

the old Gentleman gave him so good a Report. So when they came to the Door, they went in, not knocking, for Folks use not to knock at the Door of an Inn. Then they called for the Master of the House, and he came to them. So they asked if they might lie there that Night?

Gaius. Yes Gentlemen, if you be true Men, for my House is for none but Pilgrims. Then was *Christiana*, *Mercy*, and the Boys, the more glad, for that the Inn keeper was a lover of Pilgrims. So they called for Rooms; and he shewed them one for *Christiana* and her Children and *Mercy*, and an other for Mr. *Great-heart* and the old Gentleman.

Greath. Then said Mr. *Great-heart*, Good Gaius, what hast thou for Supper? for these Pilgrims have come far to day and are weary.

Gaius. It is late, said Gaius; so we cannot conveniently go out to seek Food; but such as we have you shall be welcome to, if that will content.

Greath. we will be content with what thou hast in the House, for as much as I have proved thee; thou art never destitute of that which is convenient.

Then he went down, and spake to the Cook, whose Name was *Taste-that which is good*, to get ready Supper for so many Pilgrims. This done, he comes up again, saying. come my good Friends, you are welcome to me, and I am glad that I have an House to entertain you;

H

and

and while Supper is making ready, if you please, let us entertain one another with some good Discourse. So they all said, content.

Gaius. Then said Gaius, *whose Wife is this aged Matron, and whose Daughter is this young Damsel?*

Greath. The Woman is the Wife of one *Christian*, a Pilgrim of former times, and these are his four Children. The Maid is one of her Acquaintance; one that she hath perswaded to come with her on Pilgrimage. The Boys take all after their Father, and covet to tread in his Steps. Yea, if they do but see any place where the old Pilgrim hath lain, or any print of his Foot, it ministrerh Joy to their Hearts, and they covet to lie or tread in the same.

Acts 7. 59, 60. *Ps. 11. 26.* Gaius. Then said Gaius, Is this *Christian's* Wife, and are these *Christian's* Children? I knew your Husband's Father, yea, also, his Father's Father. Many have been good of this stock, their Ancestors dwelt first at *Antioch*. *Christian's* Progenitors (I suppose you have heard your Husband talk of them) were very worthy men. They have above any that I know, shewed themselves men of great Virtue and Courage, for the Lord of the Pilgrims, his ways, and them that loved him. I have heard of many of your Husbands Relations that have stood all Tryals for the sake of the Truth. *Stephen* that was one of the first of the Family from whence your Husband

band sprang, was knocked o'th' Head with Stones. *James*, an other of this Generation, was slain with the edge of the Sword. To say nothing of *Paul* and *Peter*, men anciently of the Family from whence your Husband came. There was *Ignatius*, who was cast to the Lyons. *Romanus*, whose Flesh was cut by pieces from his Bones; and *Policarp*, that played the man in the Fire. There was he that was hanged up in a Basket in the Sun, for the Wasps to eat; and he who they put into a Sack and cast him into the Sea, to be drowned. 'Twould be impossible, utterly to count up all of that Family that have suffered Injuries and Death, for the love of a Pilgrims Life. Nor can I, but be glad, to see that thy Husband has left behind him four such Boys as these. I hope they will bear up their Fathers Name, and tread in their Fathers Steps, and come to their Fathers End.

Greath. Indeed Sir, they are likely Lads, they seem to abuse heartily their Fathers Ways.

Gaius. That is it that I said, wherefore *Christians* Family is like still to spread abroad upon the face of the Ground, and yet to be numerous upon the face of the Earth. Wherefore let *Christiana* look out some Damsels for her Sons, to whom they may be Betrothed, &c. that the Name of their Father, and the House of his Progenitors may never be forgotten in the World.

Hon. 'Tis pity this Family should fall, and be extinct.

Gaius, Fall it cannot, but be diminished it may; but let *Christiana* take my Advice, and that's the way to uphold it.

And *Christiana*, Said This Inkeeper, I am glad to see thee and thy Friend *Mercy* together here, a lovely Couple. And may I advise, take *Mercy* into a nearer Relation to thee. If she will, let her be given to *Matthew* thy eldest Son. 'Tis the way to preserve you a Posterity in the Earth. So this Match was concluded, and in process of time they were married. But more of that hereafter.

Gaius also proceeded, and said, I will now speak on the behalf of Women, to take away their Reproach. For as Death and the Curse came into the World by a Woman, so also did Life and Health; God sent forth his Son, made of a Woman. Yea, to shew how much those that came after, did abhor the Act of their Mother. This Sex, in the old Testament, coveted Children, if happily this or that Woman might be the Mother of the Saviour of the World. I will say again, that when the Saviour was come, Women rejoiced in him, before either Man or Angel. I read not that ever any man did give unto Christ so much as one Gorat, but the Women followed him, and ministred to him of their Substance. 'Twas a Woman that washed

Gen. 3.

Gal. 4.

Why women
of old so
much desired
children.

Luke 2.

Chap. 8.

2, 3.

washed his Feet with Tears, and a Woman that anointed his Body to the Burial. They were Women that wept, when he was going to the Cross; And Women that followed him from the Cross, and that sat by his Sepulcher when he was buried. They were Women that was first with him at his Resurrection morn, and Women that brought Tiding first to his Disciples that he was risen from the Dead. Women therefore are highly favoured, and shew by these things that they are sharers with us in the Grace of Life.

Now the Cook sent up to signifie that Supper was almost ready, and sent one to lay the Cloath, the Trenshers, and to set the Salt and Bread in order.

Then said *Matthew*, *The sight of this Cloath, and of this Poverunner of a Supper, begetteth in me a greater Appetite to my Food then I had before.*

Gains So let all ministring Doctrines to thee in this Life, beget in thee a greater desire to sit at the Supper of the great King in his Kingdom; for all Preaching, Books, and Ordinances here, are but as the laying of the Trenshers, and as setting of Salt upon the Board, when compared with the Feast that our Lord will make for us when we come to his House.

So Supper came up, and first a *Heave-shoulder*, and a *wave-Breast* was set on the Table before them. To shew that they must begin their Meal with Prayer

chap 7 37.
50.
John 11.2.
chap. 12.3.
Luk. 23.
27.
Matt. 27.
55.56. 61.
Luke 24.
22, 23.

what to be gathered from laying of the Board with the Cloath and Trenshers.

Levit. 7.
32, 33, 34.
cap, 10.
14, 15.

and Praise to God. The *heave-Shoulder*
 Psal. 25. 1. David lifted his Heart up to God with,
 Heb. 13. 15. and with the *wave-Breast*, *where his Heart*
lay, with that he used to lean upon his
 Harp when he played. These two Dishes
 were very fresh and good, and they all
 eat heartily-well thereof.

The next they brought up, was a Bot-
 tle of Wine, red as Blood. So *Gaius*
 said to them, Drink freely, this is the
 Juice of the true Vine, that makes glad
 the Heart of God and Man. So they
 drank and were merry.

The next was a Dish of Milk well
 crumbed. But *Gaius* said, *Let the Boys*
have that, that they may grow thereby.

Then they brought up in course a
 dish of Butter and Honey. Then said *Gai-*
us, Eat freely of *this*, for this is good to
 cheer up, and strengthen your Judg-
 ments and Understandings. This was
 our Lords Dish when he was a Child.

Isa. 7. 15. Butter and Honey shall he eat, that he may
 know to refuse the Evil, and chuse the
 Good.

Then they brought them up a dish of
 Apples. and they were very good tasted
 Fruit. Then said *Matthew*, May we eat
 Apples, since they were such, by, and
 with which, the Serpent beguiled our
 first Mother?

Then said *Gaius*,

Appl. were they with which we were beguil'd,
Yet Sin, not Apples hath our Souls defil'd.

Apples forbid, if eat, corrupts the Blood.
To eat such, when commanded, does us good.
Drink of his Flagons then, thou, Church, his
Dove,
And eat his Apples, who art sick of Love.

Then said Matthew, I made the Scruple, because I a while since, was sick with eating of Fruit.

Gaius. Forbidden Fruit will make you sick, but not what our Lord has tolerated.

While they were thus talking, they were presented with an other Dish; and 'twas a dish of Nuts. Then said some at the Table, Nuts spoyl tender Teeth; specially the Teeth of Children. Which when Gaius heard, he said.

Hard Texts are Nuts (I will not call them Cheaters,)

whose Shells do keep their Kernels from the Eaters:

Open then the Shells, and you shall have the Meat,

They here are brought, for you to crack and eat.

Then were they very Merry, and sat at the Table a long time, talking of many things. Then said the old Gentleman, My good Landlord, while we are cracking your Nuts, if you please, do you open this Riddle.

A Riddle.

*A man there was, tho some did count him
mad,
The more he cast away, the more he had.*

Then they all gave good heed, wondering what good *Gaius* would say, so he sat still a while, and then thus replied :

*He that bestows his Goods upon the Poor,
Shall have as much again, and ten times
more.*

Then said *Joseph*, I dare say Sir, I did not think you could find it out.

Oh ! Said *Gaius*, I have bin trained up in this way a great while. Nothing teaches like Experience ; I have learned of my Lord to be kind, & have found by experience that I have gained thereby. *There is that scattereth, yet increaseth, and there is that withholdeth more than is meet, but it tendeth to Poverty. There is that maketh himself Rich, yet hath nothing ; There is that maketh himself poor, yet hath great Riches.*

Prov. 11.

24.

Chap. 12.

7.

Then *Simon* whispered to *Christiana* his Mother, and said, Mother, this is a very good mans House, let us stay here a good while, and let my Brother *Mat. hew* be married here to *Mercy*, before we go any further.

The which, *Gaius* the Host overhearing, said, with a very good will my Child.

So they stayed there more then a
Month,

Month, and *Mercy* was given to *Matthew* to Wife.

While they stayed here, *Mercy* as her Custom was, would be making Coats and Garments to give to the Poor, by which she brought up a very good Report upon the Pilgrims.

But to return again to our Story. After Supper, the *Lads* desired a Bed, for that they were weary with Travelling. Then *Gaius* called to shew them their Chamber, but said *Mercy*, I will have them to Bed. So she had them to Bed, and they slept well, but the rest sat up all Night. For *Gaius* and they were such sutable Company, that they could not tell how to part. Then after much talk of their Lord, themselves, and their Journey : Old Mr. *Honest*, he that put forth the Riddle to *Gaius*, began to nod. Then said *Great-heart*, What Sir, you begin to be drouzy, come, rub up, now here's a Riddle for you. Then said Mr. *Honest*, let's hear it.

A Riddle.

Then said Mr. *Great-heart*,

*He that will kill, must first be overcome :
who live abroad would, first must die at
home.*

Ha, said Mr. *Honest*, it is a hard one, hard to expound, and harder to practise. But come Landlord, said he, I will if you please, leave my part to you, do you expound it, and I will hear what you say.

H 5

No.

The Second Part of

No said *Gaius*, 'twas put to you, and 'tis expected that you should answer it.

Then said the Old Gentleman,

*He first by Grace must conquer'd be,
That Sin would mortifie.*

*And who, that lives, would convince me,
unto himself must die.*

It is right, said *Gaius*; good Doctrine and Experience teaches this. For first, until Grace displays it self, and overcomes the Soul with its Glory, it is altogether without Heart to oppose Sin. Besides, if Sin is Satan's Cords, by which the Soul lies bound, how should it make Resistance, before it is loosed from that Infirmary?

Secondly, Nor will any that knows either Reason or Grace, believe that such a man can be a living Monument of Grace, that is a Slave to his own Corruptions.

And now it comes in my mind, I will tell you a Story, worth the hearing. There were two Men that went on Pilgrimage, the one began when he was young, the other when he was old. The young Man had strong Corruptions to grapple with, the old mans were decayed with the decays of Nature. The young man trod his steps as even as did the old one, and was every way as light as he; who now, or which of them, had their Graces shining clearest, since both seemed to be alike? Hon-

Honest. The young mans doubtless. For A Comparison that which heads it against the greatest Opposition, gives best demonstration that it is strongest. Specially when it also holdeth pace with that that meets not with half so much: as to be sure old Age does not.

Besides, I have observed that old men, have blessed themselves with this mistake; Namely, taking the decays of Nature, for a gracious Conquest over Corruptions, and so have been apt to beguile themselves. Indeed old men that are gracious, are best able to give Advice to them that are young, because they have seen most of the emptiness of things. But yet, for an old and a young to set out both together, the young one has the advantage of the fairest discovery of a work of Grace within him, tho the old mans Corruptions are naturally the weakest.

Thus they sat talking till break of Day. Now when the Family was up, *Christiana* bid her Son *James* that he should read a Chapter; so he read the 53 of *Isaiah*. When he had done, Mr. *Honest* asked why it was said, That the Savior is said to come out of a dry ground, and also that he had no Form nor Comeliness in him?

Greath. Then said Mr. *Great-heart*, To the first I answer, because, The Church of the Jews, of which Christ came, had then lost almost, all the Sap and Spirit of Religion. To the second I say, The Words are spoken in the Person of the Unbelievers,

Unbelievers, who because they want that Eye, that can see into our Princes Heart, therefore they judg of him by the meanness of his Outside.

Just like those that know not that precious Stones are covered over with a homely *Crust*; who when they have found one, because they know not what they have found, cast it again away as men do a common Stone.

Well, said *Gaius*, Now you are here, and since, as I know, Mr. *Great-heart* is good at his Weapons, if you please, after we have refreshed ourselves, we will walk into the Fields, to see if we can do any good. About a mile from hence, there is one *Slaygood*, a Gyant, that doth much annoy the Kings Highway in these parts. And I know whereabout his Haunt is, he is Master of a number of Thieves; 'Twould be well if we could clear these Parts of him.

Gyant Slay-
good as-
saulted and
slain.

So they consented and went, Mr. *Great-heart* with his *Sword*, *Helmet*, and *Shield*; and the rest with *Spears* and *Staves*.

When they came to the place where he was, they found him with one *Feeble-mind* in his Hands, whom his Servants had brought unto him, having taken him in the Way; now the Gyant was rittling of him, with a purpose after that to pick his Bones. For he was of the nature of *Flesh-eaters*.

Well, so soon as he saw Mr. *Great-heart*,

heart, and his Friends, at the Mouth of his Cave with their Weapons, he demanded what they wanted ?

Greath. We want thee ; for we are come to revenge the Quarrel of the many that thou hast slain of the Pilgrims, when thou hast dragged them out of the Kings High-way ; wherefore come out of thy Cave. So he armed himself and came out, and to a Battel they went, and fought for above an Hour, and then stood still to take Wind.

Slaygood. Then said the Gyant, why are you here on my Ground ?

Greath. To revenge the Blood of Pilgrims, as I also told thee before ; for they went to it again, and the Gyant made Mr. *Great-heart* give back, but he came up again, and in the greatness of his Mind, he let fly with such stoutness at the Gyants Head and Sides, that he made him let his Weapon fall out of his Hand. So he smote him and slew him, and cut off his Head, and brought it a *One Fee-* way to the Inn. He also took *Feeble-mind* ble-mind the Pilgrim, and brought him with *rescued from* him to his Lodgings. When they were *the Gyant.* come home, they shewed his Head to the Family, and then set it up as they had done others before, for a Terror to those that should attempt to do as he, hereafter.

Then they asked Mr. *Feeble-mind* how he fell into his hands ?

Feblem. Then said the poor man, I am a sickly man, as you see, and because

How Feeble-mind came to be a Pilgrim.

cause Death did usually once a day, *knock at my Doer*, I thought I should never be well at home. So I betook my self to a Pilgrims Life; and have travelled hither from the Town of *uncertain*, where I and my Father were born. I am a man of no strength at all, of Body, nor yet of Mind, but would, if I could, tho I can but *crawl*, spend my Life in the Pilgrims way. When I came at the Gate that is at the head of the Way, the Lord of that place did entertain me freely. Neither objected he against my weakly Looks, nor against my *feeble Mind*; but gave me such things that were necessary for my Journey, and bid me hope to the end. When I came to the House of the *Interpreter*, I received much Kindness there, and because the *Hill Difficulty* was judged too hard for me, I was carried up that by one of his Servants. Indeed I have found much Relief from Pilgrims, tho none was willing to go so softly as I am forced to do. Yet still as they came on, they bid me be of good Chear, and said, that it was the will of their Lord, that Comfort should be given to the *feeble minded*, and so went on their *own* pace. When I was come up to *assault-Lane*, then this Gyant met with me, and bid me prepare for an *Incounter*; but alas, feeble one that I was, I had more need of a *Cordial*. So he came up and took me, I conceived he should not kill me; alio when he had got me into his Den, since I
went

1 Theff. 5.
14.

went not with him *willingly*, I believed I should come out alive again. For I have heard, that not any Pilgrim that is taken Captive by violent Hands, If he keeps Heart-whole towards his Master, is by the Laws of Providence to die by the Hand of the Enemy. *Robbed*, I looked to be, and Robbed to be sure I am; but I am as you see escaped with Life, for the which I thank my King as Author, and you, as the Means. Other Brunts I also look for, but this I have resolved on, to wit, to *run* when I can, to *go* when I cannot *run*, and to *creeep* when I cannot *go*. As to the main, I thank him that loves me, I am fixed; my way is before me, my Mind is beyond the *River* that has no Bridg, tho I am, as you see, but of a *feeble Mind*.

Hon. Then said old Mr. Honest, Have not you some time ago, been acquainted with one Mr. Fearing, a Pilgrim?

Feeble. Acquainted with him; Yes. He came from the Town of *Stupidity*, which lieth *four Degress* to the Northward of the *City of Destruction*, and as many off, of where I was born; Yet we were well acquainted, for indeed he was mine Uncle, my Fathers Brother; he and I have been much of a Temper, he was a little shorter then I, but yet we were much of a Complexion.

Mr. Fear-
ing Mr.
Feeble-
mind's
uncle.
Feeble.

Hon. I perceive you knew him, and I am apt to believe also that you were related one to an other; for you have his whitely Look, a Cast like his with your Eye, and

has some of
Mr. Fear-
ing's Fea-
tures.

your

your Speech is much alike.

Feebl. Most have said so, that have known us both, and besides, what I have read in him, I have for the most part, found in my self.

Gaius Comforts him.

Gaius. Come Sir, said good Gaius, be of good Chear, you are welcome to me, and to my House; and what thou hast a mind to, call for freely; and what thou would'st have my Servants do for thee, they will do it with a ready Mind.

Notice to be taken of Providence.

Feebl. Then said Mr. Feeble-mind, This is unexpected Favor, and as the Sun, shining out of a very dark Cloud. Did Gyant Slay-good intend me this Favor when he stop'd me, and resolved to let me go no further? Did he intend that after he had rifled my Pockets, I should go to Gaius mine Host! Yet so it is.

Tidings how one Not right was slain with a Thunder-bolt, and Mr. Feeble-mind's Comment upon it.

Now, just as Mr. Feeble-mind, and Gaius was thus in talk; there comes one running and called at the Door, and told, That about a Mile and an half off, there was one Mr. Not-right a Pilgrim, struck dead upon the place where he was, with a Thunder-bolt.

Feebl. Alas! said Mr. Feeble-mind, is he slain, he overtook me some days before I came so far as hither, and would be my Company-keeper. He also was with me when Slay-good the Gyant took me; but he was nimble of his Heels, and escaped. But it seems, he escaped to die, and I was took to live.

What,

What, one would think, doth seek to slay
outright,
ofttimes, delivers from the saddest Plight.
That very Providence, whose Face is Death,
Doth oft times, to the lowly, Life bequeath.
Itaken was, he did escape and flee,
Hands Crost, gives Death to him, and Life
to me.

Now about this time Matthew and
Mercy was Married; also Gaius gave his
Daughter Phebe to James, Matthew's Bro-
ther, to Wife; after which time, they
yet stayed above ten days, at Gaius's
House, spending their time, and the
Seasons, like as Pilgrims use to do.

When they were to depart, Gaius
made them a Feast, and they did eat
and drink, and were merry. Now the
Hour was come that they must be gon,
wherefore Mr. Great-heart called for a
Reckoning. But Gaius told him that
at his house, it was not the Custom
for Pilgrims to pay for their Entertain-
ment. He boarded them by the year,
but looked for his Pay from the good
Samaritane, who had promised him at
his return, whatsoever Charge he was at
with them, faithfully to repay him.
Then said Mr. Great-heart to him.

The Pil-
grims pre-
pare to go
forward.

Luke 10.
33, 34, 35.
How they
greet one a-
nother at
parting.
1 Joh. 5, 6.

Greath. Beloved, thou dost faithfully,
whatsoever thou dost, to the Brethren and
to Strangers, which have born witness of
thy Charity before the Church. whom if
thou (yet) bring forward on their Jour-
ney

Gaius his
last kind-
ness to Fee-
ble-mind.

ney after a Godly sort, thou shalt do well.

Then Gaius took his Leave of them all and of his Children, and particularly of Mr. Feeble-mind. He also gave him something to drink by the way.

Now Mr. Feeble-mind, when they were going out of the Door, made as if he intended to linger. The which, when Mr. Great-heart espied, he said, Come Mr. Feeble. Pray do you go along with us. I will be your Conductor, and you shall fair as the rest.

Feebl. Alas, I want a sutable Companion, you are all lusty and strong, but I, as you see, am weak; I chuse therefore rather to come behind, lest, by reason of my many Infirmities, I should be both a Burthen to my self, and to you. I am, as I said, a man of a weak and feeble Mind, and shall be offended and made weak at that which others can bear. I shall like no Laughing; I shall like no gay Attire, I shall like no unprofitable Questions. Nay, I am so weak a Man, as to be offended with that which others have a liberty to do. I do not yet know all the Truth; I am a very ignorant Christian-man; sometimes if I hear some rejoyce in the Lord, it troubles me because I cannot do so too. It is with me as it is with a weak Man among the strong, or as with a sick Man among the healthy, or as a Lamp despised. (He that is ready to slip with his Feet, is as a Lamp despised in the Thought of him that is at ease.) So that I know not what to do.

Job 12. 5.

Greath. But Brother, said Mr. Great-heart.

heart. I have it in Commission, to 1 Thes. 35.
comfort the *feeble minded*, and to sup- 14.
port the weak. You must needs go a- Rom. 14:
long with us; we will wait for you, we 1 Cor. 8.
will lend you our help, we will deny our
selves of some things, both *Opinionative*
and *Practical*, for your sake; we will
not enter into doubtful Disputations be- Chap. 9.
fore you, we will be made all things to 22.
you rather than you shall be left be-
hind.

Now, all this while they were at *Gai-
us's Door*; and behold as they were
thus in the heat of their Discourse, Mr.
Ready-to-hault came by, with his *Crutch-* Psa. 38. 17.
es in his hand, and he also was going on *Promises*.
Pilgrimage.

Feebl. Then said Mr. Feeblemind to
him, Man! How camest thou hither? I
was but just now complaining that I had
not a *sutable Companion*, but thou art ac-
cording to my wish. Welcome, welcome,
good Mr. *Ready-to-hault*, I hope thee and
I may be some help.

Readyto. I shall be glad of thy Com-
pany, said the other; and good Mr. *Fee-
ble-mind*, rather then we will part, since
we are thus happily met, I will lend
thee one of my *Crutches*.

Feebl. Nay, said he, tho I thank thee
for thy good will, I am not inclined to hault
afore I am *Lame*. How be it, I think when
occasion is, it may help me against a Dog.

Readyto. If either my self, or my
Crutches, can do thee a pleasure, we are
both at thy Command, good Mr. *Feeble-
mind*.
Thus

Thus therefore they went on, Mr. Greatheart, and Mr. Honest went before, *Christiana* and her Children went next, and Mr. Feeble-mind, and Mr. Ready-to-hault came behind with his Crutches: Then said Mr. Honest,

Hon. Pray Sir, now we are upon the Road, tell us some profitable things of some that have gon on Pilgrimage before us.

Greath. With a good Will. I suppose you have heard how *Christian* of old, did meet with *Apollyon* in the Valley of *Humiliation*, and also what hard work he had to go thorow the Valley of the Shadow of Death. Also I think you cannot but have heard how *Faithful* was put to it with *Madam Wanton*, with *Adam* the first, with one *Discontent*, and *Shame*; four as deceitful Villains, as a man can meet with upon the Road.

Hon. Yes, I have heard of all this; but indeed, good *Faithful*, was hardest put to it with *Shame*, he was an unwearied one.

Greath. Ai, for as the Pilgrim well said, He of all men had the wrong Name.

Hon. But pray Sir where was it that *Christian* and *Faithful* met *Talkative*? that same was also a notable one.

Greath. He was a confident Fool, yet many follow his wayes.

Hon. He had like to a beguiled *Faithful*?

Greath. Ai, But *Christian* put him into a way quickly to find him out. Thus they went on till they came at the place where

1 Part
from pag.
111, to
pag. 122.

1 Part pag.
123.
pag. 127.
pag. 144.

where *Evangelist* met with *Christian* and *Faithful*, and prophecyed to them of what should befall them at Vanity-Fair.

Greath. Then said their *Guide*, hereabouts did *Christian* and *Faithful* meet with *Evangelist*, who prophecyed to them of what Troubles they should meet with at Vanity-Fair.

Hon. Say you so! I dare say it was a hard Chapter that then he did read unto them?

Greath. 'Twas so, but he gave them Incouragement withall. But what do we talk of them, they were a couple ^{I Part} of Lyon-like Men; they had set their ^{pag. 157,} Faces like Flint. Don't you remember ^{&c.} how undaunted they were when they stood before the Judg?

Hon. well *Faithful* bravely Suffered?

Greath. So he did, and as brave things came on't: For *Hopeful* and some others, as the Story relates it, were Converted by his Death.

Greath. Well, but pray go on; for you are well acquainted with things.

Greath. Above all that *Christian* met with after he had past throw Vanity-Fair, one *By-ends* was the arch one.

^{I Part,}
^{pag. 167.}

Hon. *By-ends*; what was he?

Greath. A very arch Fellow, a downright Hypocrite; one that would be Religious, which way ever the World went, but so cunning, that he would be sure neither to lose, nor suffer for it.

He had his *Mode* of Religion for every fresh Occasion, and his Wife was

as good at it as he. He would turn and change from Opinion to Opinion; yea, and plead for so doing too. But so far as I could learn, he came to an ill End with his *By-ends*, nor did I ever hear that any of his Children was ever of any Esteem with any that truly feared God.

*They are
come with-
in sight of
Vanity.*

Pf. 21. 16.

*They enter
into one Mr.
Mnasons to
Lodg.*

Now by this time, they were come within sight of the Town of *Vanity*, where Vanity-Fair is kept. So when they saw that they were so near the Town, they consulted with one another how they should pass thorow the Town, and some said one thing, and some an other. At last Mr. *Great-heart*, said, I have, as you may understand, often been a *Conduſter* of Pilgrims thorow *this* Town; Now I am acquainted with one Mr. *Mnaſon*, a *Cyprusian* by Nation, an old Disciple, at whose House we may Lodg. If you think good, said he, we will turn in there?

Content, said old *Honest*; Content, said *Christiana*; Content, said Mr. *Feeble mind*; and so they said all. Now you must think it was *Even-tide*, by that they got to the outside of the Town, but Mr. *Great-heart* knew the way to the Old Man's House. So thither they came; and he called at the Door, and the old Man within knew his Tongue so soon as ever he heard it; so he opened, and they all came in. Then said *Mnaſon* their Host, How far have ye come to day? so they said, from the House of *Gains* our Friend. I promise you, said he, you

you have gone a good stich, you may well be a weary ; sit down. So they sat down.

Greath. Then said their Guide, Come what Chear Sirs, I dare say you are welcome to my Friend.

They are glad of entertainment.

Mna. I also, said Mr. Mnaſon, do bid you Welcome ; and what ever you want, do but say, and we will do what we can to get it for you.

Hon. Our great want, a while ſince, was Harbor, and good Company, and now I hope we have both.

Mna. For Harbor, you ſee what it is, but for good Company, that will appear in the Tryal.

Greath. well, ſaid Mr. Great-heart, will you have the Pilgrims up into their Lodging.

Mna. I will, ſaid Mr. Mnaſon. So he had them to their reſpective Places ; and alſo ſhewed them a very ſair Dining-Room where they might be and ſup together, until time was come to go to Reſt.

Now when they were ſet in their places, and were a little cheary after their Journey, Mr. Honelt asked his Landlord if there were any ſtore of good People in the Town ?

Mna. We have a few, for indeed they are but a few, when compared with them on the other ſide.

Hon. But how ſhall we do to ſee ſome of them ? for the ſight of good Men to them that are going on Pilgrimage, is like to the

They deſire to ſee ſome of the good People in the Town.

appearing

appearing of the Moon and the Stars to them that are sailing upon the Seas.

Some sent for. Mna. Then Mr. Mnaſon ſtamped with his Foot, and his Daughter Grace came up; ſo he ſaid unto her, Grace go you, tell my Friends, Mr. Contrite, Mr. Holy-man, Mr. Love-ſaint, Mr. Dare-not-ly, and Mr. Penitent; That I have a Friend or two at my Houſe, that have a mind this Evening to ſee them:

So Grace went to call them, and they came, and after Salutation made, they ſat down together at the Table.

Some Talk betwixt Mr. Honest Then ſaid Mr. Mnaſon their Landlord, My Neighbours, I have, as you ſee, a company of Strangers come to my Houſe, they are Pilgrims: They come from a far, and are going to Mount Sion. But who, quoth he, do you think this is? pointing with his Finger to *Christiana*. It is *Christiana*, the Wife of *Christian*, that famous Pilgrim, who with Faithful his Brother were ſo ſhamefully handled in our Town. At that they ſtood amazed, ſaying, we little thought to ſee *Christiana*, when Grace came to call us, wherefore this is a very comfortable Surprize. Then they asked her of her well-fare, and if theſe young Men were her Huſbands Sons. And when ſhe had told them they were; they ſaid, The King whom you love, and ſerve, make you as your Father, and bring you where he is in Peace.

and Contrite.

Hon. Then Mr. Honest (when they were all ſat down) asked Mr. Contrite and the

the rest, in what posture their Town was at present?

Cont. You may be sure we are full of Hurry, in Fair time. 'Tis hard keeping our Hearts and Spirits in any good Order, when we are in a cumbred Condition. He that lives in such a place as this is, and that has to do with such as we have, has need of an *Item* to caution him to take heed, every Moment of the Day.

Hon. But how are your Neighbors for quietness?

Cont. They are much more moderate now then formerly. You know how *Christian* and *Faithful* were used at our Town; but of late, I say, they have been far more moderate. I think the Blood of *Faithful* lieth with load upon them till now; for since they burned him, they have been ashamed to burn any more: In those Days we were afraid to walk the Streets, but now we can shew our Heads. Then the Name of a Professor was odious, now specially in some parts of our Town (for you know our Town is large) Religion is counted Honourable.

Persecution not so hot at Vanity Fair as formerly.

Then said Mr. Contrite to them, Pray how faireth it with you in your Pilgrimage, how stands the Country affected towards you?

Hon. It happens to us, as it happeneth to Way-fairing men; sometimes our way is clean, sometimes foul; sometimes up-hill, sometimes down-hill;

I

We

We are seldom at a Certainty. The Wind is not always on our Backs, nor is every one a Friend that we meet with in the Way. We have met with some notable Rubs already; and what are yet behind we know not, but for the most part we find it true, that has been talked of of old, *A good Man must suffer Trouble.*

Contrit. You talk of Rubs, what Rubs have you met withal?

Hon. Nay, ask Mr. Great-heart our Guide, for he can give the best Account of that.

Great. We have been beset three or four times already: First *Christiana* and her Children were beset with two *Ruffians*, that they feared would a took away their Lives; We was beset with *Gyant Bloody-man*, *Gyant Maul*, and *Gyant Slay-good*. Indeed we did rather beset the last, then were beset of him: And thus it was: After we had been sometime at the House of *Gains*, mine Host and of the whole Church. We were minded upon a time to take our Weapons with us, and go see if we could light upon any of those that were Enemies to Pilgrims; (for we heard that there was a notable one thereabouts.) Now *Gains* knew his *Hawnt* better then I, because he dwelt thereabout, so we looked and looked, till at last we discerned the Mouth of his Cave; then we were glad and pluck'd up our Spirits. So we approached up to his *Din*, and

lo

So when we came there, he had dragged by meer force into his Net, this poor man, Mr. Feeble-mind, and was about to bring him to his End. But when he saw us, supposing, as we thought, he had had an other Prey, he left the poor man in his Hole, and came out. So we fell to it full sore, and he lustily laid about him; but in conclusion, he was brought down to the Ground, and his Head cut off, and set up by the Way side for a Terror to such as should after practise such Ungodliness. That I tell you the Truth, here is the man himself to affirm it, who was as a Lamb, taken out of the Mouth of the Lyon.

Feebl. Then said Mr. Feeble-mind, I found this true to my Cost, and Comfort; to my Cost, when he threatned to pick my Bones every Moment, and to my Comfort, when I saw Mr. Great-heart & his Friends with their weapons approach so neer for my Deliverance.

Holym. Then said Mr. Holy-man, There are two things that they have need to be possessed with that go on Pilgrimage, Speech. Courage and an unspotted Life. If they have not Courage, they can never hold on their way; and if their Lives be loose, they will make the very Name of a Pilgrim stink.

Lovef. Then said Mr. Love-saint; I hope this Caution is not needful amongst you: But truly there are many that go upon the Road, that rather declare themselves Strangers, to Pilgrimage,

Mr. Love-saint's Speech.

mage, then Strangers and Pilgrims in the Earth.

*Mr. Dare-
not-ly his
Speech.*

Dareno. *Then said Mr. Dare not-ly, 'Tis true; they neither have the Pilgrims Weed, nor the Pilgrims Courage; they go not uprightly, but all awrie with their Feet, one Shoo goes inward, an other outward, and their Hosen out behind; there a Rag, and there a Rent, to the Disparagement of their Lord.*

*Mr. Peni-
tent his
Speech.*

Penit. These things said Mr. Penitent, they ought to be troubled for, nor are the Pilgrims like to have that Grace put upon them and their pilgrims Progreſs, as they deſire, until the way is cleared of ſuch Spots and Blemiſhes.

Thus they ſat talking and ſpending the time, until Supper was ſet upon the Table. Unto which they went and reſreſhed their weary Bodys, ſo they went to Reſt. Now they ſtayed in this Fair a great while, at the Houſe of this Mr. Maſon, who in proceſs of time, gave his Daughter Grace unto Simon, Chriſtiana's Son, to Wife, and his Daughter Martha to Joſeph.

The time as I ſaid, that they lay here, was long (for it was not now as in former times.) Wherefore the Pilgrims grew acquainted with many of the good People of the Town, and did them what Service they could. Mercy, as ſhe was wont, laboured much for the Poor, wherefore their Bellys and Backs bleſſed her, and ſhe was there an Ornament to her Profeſſion. And to ſay the truth,
for

for Grace, Phebe, and Martha, they were all of a very good Nature, and did much good in their place. They were all also of them very Fruitful, so that Christian's Name, as was said before, was like to live in the World.

While they lay here, there came a Monster out of the Woods, and slew many of the People of the Town. It would also carry away their Children, and teach them to suck its Whelps. Now no Man in the Town durst so much as face this Monster; but all Men fled when they heard of the noise of his coming.

A Monster:

The Monster was like unto no one Beast upon the Earth. Its Body was like a Dragon, and it had seven Heads and ten Horns. It made great havoc of Children, and yet it was governed by a Woman. This Monster propounded Conditions to men; and such men as loved their Lives more then their Souls, accepted of those Conditions. So they came under.

Revel. 17:

3.

His Shape.

His Nature.

Now this Mr. Great-heart, together with these that came to visit the Pilgrims at Mr. Minsor's House, entered into a Covenant to go and ingage this Beast, if perhaps they might deliver the People of this Town, from the Paw, and Mouths of this so devouring a Serpent.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holy-man, Mr. Dare-not-ly, and Mr. Penitent, with their Weapons go

*How he is
engaged.*

forth to meet him. Now the *Monster* at first was very Rampant, and looked upon these Enemies with great Disdain, but they so belabored him, being sturdy men at Arms, that they made him make a Retreat; so they came home to Mr. *Mnason's* House again.

The *Monster*, you must know had his certain Seasons to come out in, and to make his Attempts upon the Children of the People of the Town; also these Seasons did these valiant Worthies watch him in, and did still continually assault him; in so much, that in process of time, he became not only wounded, but lame; also he has not made that havock of the Towns mens Children, as formerly he has done. And it is verily believed by some, that this Beast will die of his Wounds.

This therefore made Mr. *Great-heart* and his Fellows, of great Fame in this Town, so that many of the People that wanted their tast of things, yet had a reverend Esteem and Respect for them. Upon this account therefore it was that these Pilgrims got not much hurt here. True, there were some of the baser sort that could see no more then a *Mole*, nor understand more then a Beast, these had no reverence for these men, nor took they notice of their Valour or Adventures.

Well, the time drew on that the Pilgrims must go on their way, wherefore they prepared for their Journey. They
sent

sent for their Friends, they conferred with them, they had some time set apart; therein to commit each other to the protection of their Prince. There was again, that brought them of such things as they had, that was fit for the weak, and the strong, for the Women, and the men; and so laded them with such things as was necessary.

Acts 23:
10.

Then they set forwards on their way, and their Friends accompanying them so far as was convenient; they again committed each other to the Protection of their King, and parted.

They therefore that were of the Pilgrims Company went on, and Mr. Great-heart went before them; now the Women and Children being weakly, they was forced to go as they could bear, by this means Mr. Ready-to-hault, and Mr. Feeble-mind, had more to sympathize with their Condition.

When they were gone from the Towns-men, and when their Friends had bid them farewell, they quickly came to the place where Faithful was put to Death. There therefore they made a stand, and thanked him that had enabled him to bear his Cross so well, and the rather, because they now found that they had a benefit by such a manly Suffering as his was.

They went on therefore after this, a good way further, talking of Christian and Faithful, and how Hopeful joyned himself to Christian after that Faithful was dead.

1 Part

pag. 185.

Now they were come up with the *Hill Lucie*, where the *Silver-mine* was, which took *Demas* off from his Pilgrimage, and into which, as some think, *By-ends* fell and perished; wherefore they considered that. But when they were come to the old Monument that stood over against the *Hill Lucie*, to wit, to the Pillar of Salt that stood also within view of *Sodom*, and its stinking Lake; they marvelled, as did *Christian* before, that men of that Knowledge and ripeness of Wit as they was, should be so blinded as to turn aside here. Only they considered again, that Nature is not affected with the Harms that others have met with, specially if that thing upon which they look, has an attracting Virtue upon the foolish Eye.

2 Part

pag. 189.

I saw now that they went on till they came at the River that was on this side of the delectable Mountains. To the River where the fine Trees grow on both sides, and whose Leaves, if taken inwardly, are good against Surfits; Where the Meadows are green all the year long, and where they might lie down safely.

Psal. 23.

By this River side in the meadow, there were Cotes and Folds for Sheep, an House built for the *nourishing*, and bringing up of those Lambs, the Babes of those Women that go on Pilgrimage.

Heb. 5. 2.

Isa. 40. 11.

Also there was here one that was intrusted with them, who could have compassion, and that could gather these

Lambs

Lambs with his Arm, and carry them in his Bosom, and that could gently lead those that were with young. Now to the Care of *this Man*, *Christiana* admonished her four Daughters to commit their little ones; that by these Waters they might be housed, harbored, suckered, and nourished, and that none of them might *be lacking in time to come*.

This man, if any of them go astray, or be lost, he will bring them again, he will also bind up that which was broken, and will strengthen them that are sick. Here they will never want Meat and Drink and Cloathing, here they will be kept from Thieves and Robbers, for this man will die before one of those committed to his Trust, shall be lost. Besides, here they shall be sure to have good Nurture and Admonition, and shall be taught to walk in right Paths, and that you know is a Favour of no small account. Also here, as you see, are delicate Waters, pleasant Meadows, dainty Flowers, variety of Trees, and such as bear wholesome Fruit. Fruit not like that that *Matthew* eat of, that fell over the Wall out of *Belzebubs* Garden, but Fruit that procureth Health where there is none, and that continueth and increaseth it, where it is.

So they were content to commit their little Ones to him; and that which was also an Incouragement to them so to do, was, for that all this was to be at the Charge of the King, and so was as an

Jer. 23. 4.

Ezek. 34.

11, 12, 13,

14, 15, 16.

John 10.

16.

Hospital to young Children, and Orphans.

*They being
come to
By-path
Stile, have
a mind to
have a pluck
with Gy-
ant-Dis-
pair.*

i Part,
pag. 191.
195.

Now they went on : And when they were come to *By-path* Meadow, to the Stile over which *Christian* went with his Fellow *Hopeful*, when they were taken by *Gyant-dispair*, and put into *doubting-Castle* : They sat down and consulted what was best to be done, to wit, now they were so strong, and had got such a man as *Mr. Great-heart* for their Conductor ; whether they had not best to make an Attempt upon the *Gyant*, demolish his Castle, and if there were any Pilgrims in it, to set them at liberty before they went any further. So one said one thing, and an other said the contrary. One questioned if it was lawful to go upon *unconsecrated* Ground, an other said they might, provided their end was good ; but *Mr. Great-heart* said, Though that Assertion offered last, cannot be universally true, yet I have a Commandment to resist Sin, to overcome Evil, to fight the good Fight of Faith. And I pray, with whom should I fight this good Fight, if not with *Gyant-dispair* ? I will therefore attempt the taking away of his Life, and the demolishing of *Doubting-Castle*. Then said he, who will go with me ? Then said i John 2. old *Honest*, I will, And so will we too, 13, 14. said *Christian's* four Sons, *Matthew*, *Simon*, *James*, and *Joseph*, for they were young men and strong.

So they left the Women in the Road,
and

and with them Mr. *Feeble-mind*, and Mr. *Ready-to-halt*, with his *Crutches*, to be their *Guard*, until they came back, for in that place tho *Gyant-Dispair* dwelt so near, they keeping in the Road, *A little Child might lead them.* Isa. 11.6.

So Mr. *Great-heart*, old *Honest*, and the four young men, went to go up to *Doubting-Castle*, to look for *Gyant-Dispair*. When they came at the *Castle Gate* they knocked for Entrance with an unusual Noyse. At that the old *Gyant* comes to the Gate, and *Diffidence* his Wife follows, Then said he, Who, and what is he, that is so hardy, as after this manner to molest the *Gyant-Dispair*? Mr. *Great-heart* replied, It is I, *Great-heart*, one of the King of the Celestial Countries Conductors of Pilgrims to their Place. And I demand of thee that thou open thy Gates for my Entrance, prepare thy self also to Fight, for I am come to take away thy Head, and to demolish *Doubting Castle*.

Now *Gyant-Dispair*, because he was a *Gyant*, thought no man could overcome him, and again, thought he, since heretofore I have made a Conquest of Angels, shall *Great-heart* make me afraid? So he harnessed himself and went out. He had a Cap of Steel upon his Head, a Brestplate of Fire girded to him, and he came out in Iron Shoos, with a great Club in his Hand. Then these six men made up to him, and beset him behind and before; also when *Diffidence*, the *Gyantess*,

Dispair has overcome Angels.

Dispair is loth to die. Gyantess, came up to help him, old Mr. Honest cut her down at one Blow. Then they fought for their Lives, and Gyant-Dispair was brought down to the Ground, but was very loth to die. He struggled hard, and had, as they say, as many Lives as a Cat, but Great-heart was his death, for he left him not till he had severed his Head from his Shoulders.

Doubting-Castle demolished.

Then they fell to demolishing Doubting-Castle, and that you know might with ease be done, since Gyant-Dispair was dead. They was seven Days in destroying of that; and in it of Pilgrims, they found one Mr. Dispondencie, almost starved to Death, and one Much-afraid his Daughter; these two they saved alive. But it would a made you a wondered to have seen the dead Bodies that lay here and there in the Castle Yard, and how full of dead mens Bones the Dungeon was.

When Mr. Great-heart and his Companions had performed this Exploit, they took Mr. Dispondencie, and his Daughter Much-afraid, into their Protection, for they were honest People, tho they were Prisoners in Doubting-Castle, to that Tyrant Gyant-Dispair. They therefore I say, took with them the Head of the Gyant (for his Body they had buried under a heap of Stones) and down to the Road and to their Companions they came, and shewed them what they had done. Now when Feeble-mind, and Ready-to-halt saw that it was

was the Head of *Gyant-Dispair* indeed, they were very jocond and merry. Now *Christiana*, if need was, could play upon the *Vial*, and her Daughter *Mercy* upon the *Lute*: So, since they were so merry disposed, she plaid them a Lesson, and *Ready-to-halt* would Dance. So he took *Dispondencie's* Daughter, named *Much-afraid*, by the Hand, and to dancing they went in the Road. True he could not dance without one Crutch in his Hand, but I promise you, he footed it well; also the Girl was to be commended, for she answered the Musick handsomely.

They have musick and dancing for Joy.

As for Mr. *Dispondencie*, the Musick was not much to him, he was for feeding rather than dancing, for that he was almost starved. So *Christiana* gave him some of her bottle of Spirits for present Relief, and then prepared him something to eat; and in little time the old Gentleman came to himself, and began to be finely revived.

Now I saw in my Dream, when all these things were finished, Mr. *Great-heart* took the Head of *Gyant-Dispair*, and set it upon a Pole by the Highway side, right over against the Pillar that *Christian* erected for a Caution to Pilgrims that came after, to take heed of entering into his Grounds.

Then he writ under it upon a *Marble* Stone, these Verses following.

This

A Monu-
ment of De-
liverance.

This is the Head of him, whose Name only
In former times, did Pilgrims terrify.

His Castle's down, and Diffidence his
Wife,

Brave Master Great-heart has bereft of
Life.

Dispondencie, his Daughter, Much-afraid ;
Great-heart, for them, also the Man has
plaid.

Who hereof doubts, if he'l but cast his Eye,
up hither, may his Scruples satisfy.

This Head, also when doubting Cripples
dance,

Doth shew from Fears they have Deliverance.

When these men had thus bravely
shewed themselves against Doubting-
Castle, and had slain Gyant-Dispair, they
went forward, and went on till they
came to the Delectable Mountains, where
Christian and Hopeful refreshed them-
selves with the Varieties of the Place.
They also acquainted themselves with
the Shepherds there, who welcomed
them as they had done Christian before,
unto the delectable Mountains.

Now the Shepherds seeing so great
a train follow Mr. Great-heart (for with
him they were well acquainted ;) they
said unto him, Good Sir, you have got
a goodly Company here ; pray where
did you find all these ?

Then Mr. Great-heart replied,

The Guides

Speech to the First here's Christiana and her train,

Skipherds. Her Sons, and her Sons Wives, who like the
Wain,

Keep



*The doubting Castle be demolished,
 And the Gyant despair hath lost his head:
 Sin can rebuild the Castle, make't remaine;
 And make despair the Gyant live againe*

Keep by the Pole, and do by Compass steere,
From Sin to Grace, else they had not been
here.

Next here's old Honest come on Pilgrimage,
Ready-to-halt too, who I dare ingage,
True hearted is, and so is Feeble-mind,
Who willing was, not to be left behind.
Dispondencie, good-man, is coming after,
And so also is Much-afraid, his Daughter.
May we have Entertainment here, or must
We further go? let's know whereon to trust.

Then said the Shepherds; This is a *Their Enter-*
comfortable Company, you are welcome *tainment.*
to us, for we have for the Feeble, as Matt. 25.
for the Strong; our Prince has an Eye 40.
to what is done to the least of these.
Therefore Infirmary must not be a block
to our Entertainment. So they had
them to the Palace Door, and then said
unto them, Come in Mr. Feeble-mind,
come in Mr. Ready-to-halt, come in
Mr. Dispondencie, and Mrs. Much-afraid
his Daughter. These Mr. Great-heart,
said the Shepherds to the Guide, we call
in by name, for that they are most sub-
ject to draw back; but as for you, and
the rest that are strong, we leave you to
your wonted Liberty. Then said Mr.
Great-heart, This day I see that Grace
doth shine in your Faces, and that you
are my Lords Shepherds indeed; for
that you have not pushed these Diseased
neither with Side nor Shoulder, but
have rather strewed their way into the
Palace with Flowers, as you should.

*A Descrip-
tion of false
Shepherds:
Ezek. 34.
21.*

So the Feeble and weak went in, and *Mr. Great-heart*, and the rest did follow. When they were also set down; the Shepherds said to those of the weakest sort, what is it that you would have? For said they, all things must be managed here, to the supporting of the weak, as well as to the warning of the Unruly:

So they made them a Feast of things, easy of Digestion, and that were pleasant to the Palate, and nourishing; the which when they had received, they went to their rest, each one respectively unto his proper place. When Morning was come, because the mountains were high, and the day clear; and because it was the Custom of the Shepherds to shew to the Pilgrims, before their Departure, some Rarities; therefore after they were ready, and had refreshed themselves, the Shepherds took them out into the Fields, and shewed them first, what they had shewed to *Christian* before.

Then they had them to some new places. The first was to *Mount-Marvel*, where they looked, and behold a man at a Distance, that tumbled the Hills about with Words. Then they asked the Shepherds what that should mean? So they told him, that that man was the Son of one *Great-grace*, of whom you read in the first part of the Records of the *Pilgrims Progress*. And he is set there to teach Pilgrims how to believe down,

*Mount-
Marvel.
I Part,
pag. 226.*

or to tumble out of their ways, what Mar. 11.
Difficulties they shall meet with, by faith. 23, 24.
Then said *Mr. Great-heart*, I know him,
he is a man above many.

Then they had them to another place, *Mount-In-*
called Mount-Innocent. And there they *nocent.*
saw a man cloathed all in White; and
two men, *Prejudice*, and *Ill-will*, con-
tinually casting Dirt upon him. Now
behold the Dirt, whatsoever they cast
at him, would in little time fall off a-
gain, and his Garment would look as
clear as if no Dirt had been cast there-
at.

Then said the Pilgrims what means
this? The Shepherds answered, This
man is named *Godly-man*, and this Gar-
ment is to shew the Innocency of his
Life. Now those that throw Dirt at
him, are such as hate his *well-doing*, but
as you see the Dirt will not stick upon
his Clothes, so it shall be with him that
liveth truly Innocently in the World.
Whoever they be that would make such
men dirty, they labor all in vain; for
God, by that a little time is spent, will
cause that their *Innocence* shall break
forth as the Light, and their Righte-
ousness as the Noon day.

Then they took them, and had them *Mount-*
to *Mount-Charity*, where they shewed *Charity.*
them a man that had a bundle of Cloth
lying before him, out of which he cut
Coats and Garments, for the Poor that
stood about him; yet his Bundle or
Role of Cloth was never the less.

Then

Then said they, what should this be? This is, said the Shepherds, to shew you, That he that has a Heart to give of his Labor to the Poor, shall never want wherewithal. He that watereth shall be watered himself. And the Cake that the Widdow gave to the Prophet, did not cause that she had ever the less in her Barrel.

They had them also to a place where they saw one Fool, and one Want-wit, washing of an *Ethiopian* with intention to make him white, but the more they washed him, the blacker he was. They then asked the Shepherds what that should mean. So they told them, saying, Thus shall it be with the vile Person; all means used to get such an one a good Name, shall in conclusion tend but to make him more abominable. Thus it was with the *Pharises*, and so shall be with all Hypocrites.

I Part,
p. g. 211.

Mercy has
a mind to
see the hole
in the Hill.

Then said *Mercy* the Wife of *Mat-
thew* to *Christiana* her Mother, Mother,
I would, if it might be, see the hole in
the Hill; or that, commonly called, the
By-way to Hell. So her Mother brake
her mind to the Shepherds. Then they
went to the Door; it was in the side
of an Hill, and they opened it, and bid
Mercy harken awhile. So she harkened,
and heard one saying, *Cursed be my Father
for holding of my Feet back from the way
of Peace and Life*; and an other said, *O
that I had been torn in pieces before I had,
to save my Life, lost my Soul*; and an o-
ther

ther said, *If I were to live again, how would I deny my self rather then come to this place.* Then there was as if the very Earth had groaned, and quaked under the Feet of this young Woman for fear; so she looked white, and came stumbling away, saying, Blessed be he and me that is delivered from this Place.

Now when the Shepherds had shewed them all these things, then they had them back to the Palace, and entertained them with what the House would afford; But *Mercy* being a young, and breeding Woman, Longed for something which she saw there, but was ashamed to ask. Her Mother-in-law then asked her what she ailed, for she looked as one not well. Then said *Mercy*, *There is a Looking-glass hangs up in the Dining-room, off of which I cannot take my longeth and mind; if therefore I have it not, I think for what. I shall Miscarry.* Then said her Mother, I will mention thy Wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay my Daughter, said she, it is no Shame, but a Virtue, to long for such a thing as that; so *Mercy* said, Then Mother, if you please; ask the Shepherds if they are willing to sell it:

Now the Glas was one of a thousand. It would present a man, one way, with his own Feature exactly, and turn it but an other way, and it would shew one the very Face and Similitude of the

It was the word of God.

Jam. 1. 23. the Prince of Pilgrims himself. Yea I have talked with them that can tell, and they have said, that they have seen the
 1 Cor. 13. very Crown of Thorns upon his Head,
 12. by looking in that Glass, they have there-
 also seen the holes in his Hands, in
 2 Cor. 3. his Feet, and his Side. Yea such an ex-
 18. cellency is there in that Glass, that it will shew him to one where they have a mind to see him ; whether living or dead , whether in Earth or Heaven, whether in a State of Humiliation, or in his Exaltation, whether coming to Suffer, or coming to Reign.

1 Part,
 pag. 207.

Christiana therefore went to the Shepherds apart. (Now the Names of the Shepherds are *Knowledge*, *Experience*, *Watchful*, and *Sincere*) and said unto them, There is one of my Daughters a breeding Woman, that, I think doth long for something that she hath seen in this House, and she thinks she shall miscarry if she should by you be denied.

She doth not
 lose her
 Longing.

Experience. Call her, call her, She shall assuredly have what we can help her to. So they called her, and said to her, *Mercy*, what is that thing thou wouldest have? Then she blushed and said, The great Glass that hangs up in the Dining-room , so *Sincere* ran and fetched it, and with a joyful Consent it was given her. Then she bowed her Head and gave Thanks, and said, by this I know that I have obtained Favor in your Eyes.

They

They also gave to the other young Women such things as they desired, and to their Husbands great Commendations for that they joyned with Mr. Great-heart to the slaying of *Gyant-Dispair*, and the demolishing of *Doubting-Castle*.

About *Christiana's* Neck, the Shepherds put a Bracelet, and so they did about the Necks of her four Daughters, also they put Ear-rings in their Ears, and Jewels on their Fore-heads.

When they were minded to go hence. They let them go in Peace, but gave not to them those certain Cautions which before was given to *Christian* and his Companion. The Reason was, for that these had *Great-heart* to be their Guide, who was one that was well acquainted with things, and so could give them their Cautions more seasonably, to wit, even then when the Danger was nigh the approaching.

I Part,
pag. 213.

What Cautions *Christian* and his Companions had received of the Shepherds, they had also lost; by that the time was come that they had need to put them in practise. Wherefore here was the Advantage that this Company had over the other.

I Part,
pag. 233.

From hence they went on Singing, and they said,

Behold, how fitly are the Stages set!
For their Relief, that Pilgrims are become;
And how they us receive without one let,
That make the other Life, our Mark and
Home.

What

*what Novelties they have, to us they give,
That we, tho Pilgrims, joyful Lives may
Live,*

*They do upon us too such things bestow,
That shew we Pilgrims are, where ere we go.*

1 Part,
pag. 216.

*How one
Turn-a-
way man-
aged his A-
postacy.*

Heb. 10.
26, 27, 28,
29.

When they were gone from the Shepherds, they quickly came to the place where *Christian* met with one *Turn-a-way*, that dwelt in the Town of *Apostacy*. Wherefore of him *Mr. Great-heart* their Guide did now put them in mind; saying, This is the place where *Christian* met with one *Turn-a-way*, who carried with him, the Character of his Rebellion at his Back. And this I have to say concerning this man, He would harken to no Counsel, but once a falling, persuasion could not stop him. When he came to the place where the Cross and the Sepulcher was, he did meet with one that did bid him *look there*, but he gnashed with his Teeth, and stamped, and said, he was resolved to go back to his own Town. Before he came to the Gate, he met with *Evangelist*, who offered to lay Hands on him, to turn him into the way again. But this *Turn-a-way* resisted him, and having done much despite unto him, he got away over the Wall, and so escaped his Hand.

Then they went on, and just at the place where *Little-faith* formerly was Robbed, there stood a man with his Sword drawn; and his Face all bloody. Then said *Mr. Great-heart*, What art thou?

thou? The man made Answer, saying, I am one whose Name is *Valiant-for-truth*, I am a Pilgrim, and am going to the Celestial City. Now as I was in my way, there was three men did beset me, and propounded unto me these three things. 1 Whether I would become one of them? Or go back from whence I came? Or die upon the Place? To the first I answered, I had been a true Man long Season, and therefore, it could not be expected that I now should cast in my Lot with Thieves. Then they demanded what I would say to the Second. So I told them that the Place from whence I came, had I not found Incommodity there, I had not forsaken it at all, but finding it altogether unsutable to me, and very unprofitable for me, I forsook it for this Way. Then they asked me what I said to the third. And I told them, my Life cost more dear far, then that I should lightly give it away. Besides, you have nothing to do thus to put things to my Choice; wherefore at your Peril be it, if you meddle. Then these three, to wit, *wild-head*, *Inconsiderate*, and *Pragmatick*, drew upon me, and I also drew upon them.

So we fell to it, one against three, for the space of above three Hours. They have left upon me, as you see, some of the Marks of their Valour, and have also carried away with them some of mine. They are but just now gone. I suppose they might, as the saying is,
hear

Prov. 1.
10, 11, 12;
13, 14.

hear your Horse dash, and so they be-
took them to flight.

Greath. *But here was great Odds, three
against one.*

Valiant. 'Tis true, but little and
more, are nothing to him that has the
Psal. 27. 3. Truth on his side. *Though an Host should
encamp against me, said one, My Heart
shall not fear. Tho war should rise against
me, in this will I be Confident, &c. Be-
sides, said he, I have read in some Re-
cords, that one man has fought an Ar-
my; and how many did Sampson slay
with the Jaw Bone of an Ass.*

Greath. *Then said the Guide, why did
you not cry out, that some might come in
for your Succour?*

Valiant. So I did, to my King, who
I knew could hear, and afford invisable
Help, and that was sufficient for me.

Greath. *Then said Great-heart to Mr.
Valiant-for-truth, Thou hast worthily be-
haved thy self; Let me see thy Sword, so
he shewed it him.*

When he had taken it in his Hand,
Isa. 2. 3. and looked thereon a while, he said,
Ha! *It is a right Jerusalem Blade.*

Valiant. It is so. Let a man have
one of these Blades, with a Hand to wield
it, and skill to use it, and he may ven-
Ephes. 6. ture upon an Angel with it. He need
12, 13, 14, not fear its holding, if he can but tell
15, 16, 17, how to lay on. Its Edges will never
Heb. 4. 12. blunt. It will cut Flesh, and Bones, and
Soul, and Spirit, and all.

Greath. *But you fought a great while,*

I wonder you was not weary?

Valiant. I fought till my Sword did cleave to my Hand, and when they were joyned together, as if a Sword grew out of my Arm, and when the Blood run thorow my Fingers, then I fought with most Courage.

Greath. Thou hast done well, thou hast resisted unto Blood, striving against Sin. Thou shalt abide by us, come in, and go out with us; for we are thy Companions.

Then they took him and washed his Wounds, and gave him of what they had, to refresh him, and so they went on together. Now as they went on, because Mr. Great-heart was delighted in him (for he loved one greatly that he found to be a man of his Hands) and because there was with his Company, them that was feeble and weak; Therefore he questioned with him about many things; as first, what Country-man he was?

Valiant I am of Dark-land, for there I was born, and there my Father and Mother are still.

Greath. Dark-land, said the Guide, Doth not that ly upon the same Coast with the City of Destruction?

Valiant. Yes it doth. Now that which caused me to come on Pilgrimage, was this, We had one Mr. Tell-true came in to our parts, and he told it about, what Christian had done, that went from the City of Destruction. Namely, how he had forsaken his wife and Children, and had betaken himself to a Pilgrim's Life.

How Mr:
Valiant
came to go
on Pilgri-
mage.

It was also confidently reported how he had killed a *Serpent* that did come out to resist him in his Journey, and how he got thorow to whither he intended. It was also told what Welcome he had at all his Lords Lodgings; specially when he came to the Gates of the Celestial City. For there, said the man, He was received with sound of Trumpet, by a company of shining ones. He told also, how all the Bells in the City did ring for Joy at his Reception, and what Golden Garments he was cloathed with, with many other things that now I shall forbear to relate. In a word, that man so told the Story of *Christian* and his Travels, that my Heart fell into a burning hast to be gone after him, nor could Father or Mother stay me, so I got from them, and am come thus far on my Way.

Greath. You came in at the Gate, did you not?

He begins
right.

Valiant. Yes, yes. For the same man also told us, that all would be nothing if we did not begin to enter this way at the Gate.

Christian's
Name famous.

Greath. Look you, said the Guide to Christiana, The Pilgrimage of your Husband, and what he has gotten thereby, is spread abroad far and near.

Valiant. Why, is this *Christian* Wife?

Greath. Yes, That it is, and these are also her four Sons.

Valiant.

Valiant. What! and going on Pilgrimage too?

Greath. Yes verily, they are following after.

Valiant. It glads me at the Heart! He is much Good man! How Joyful will he be, rejoyced to when he shall see them that would not see Christ! to with him, yet to enter after him, in an's wife. at the Gates into the City?

Greath. without doubt it will be a comfort to him; For next to the Joy of seeing himself there, it will be a Joy to meet here his wife and his Children.

Valiant. But now you are upon that, pray let me see your Opinion about it. Some make a Question whether we shall know one another when we are here?

Greath. Do they think they shall know themselves then? Or that they shall rejoyce to see themselves in that Bliss? And if they think they shall know and do these; why not know others, and rejoyce in their Welfare also?

Again, Since Relations are our second self, tho that State will be dissolved there, yet why may it not be rationally concluded that we shall be more glad to see them there, then to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on Pilgrimage?

Greath. Yes, Was your Father and Mother willing that you should become a Pilgrim?

The Second Part of

Valiant. Oh, no. They used all means imaginable to perswade me to stay at Home.

Greath. Why, what could they say against it?

*The great
Stumbling-
Blocks that
by his
Friends
were laid
in his way.*

Valiant. They said it was an idle Life and if I my self were not inclined to Sloath and Laziness, I would never countenance a Pilgrim's Condition.

Greath. And what did they say else?

Valiant. Why, They told me, That it was a dangerous Way, yea the most dangerous Way in the World, said they is that which the Pilgrims go.

Greath. Did they shew wherein the way is so dangerous?

Valiant. Yes. And that in many Particulars.

Greath. Name some of them.

*The first
Stumbling-
Block.*

Valiant. They told me of the Sloth of Dispond, where *Christian* was well nigh smothered. They told me that there were Archers standing ready in *Belzebub-Castle*, to shoot them that should knock at the *Wicket Gate* for Entrance. They told me also of the Wood, and dark Mountains, of the Hill Difficulty, of the Lyons, and also of the three Giants, *Bloodyman*, *Maul*, and *Slay-good*. They said moreover, That there was a foul Fiend haunted the Valley of Humiliation, and that *Christian* was, by him almost bereft of Life. Besides, said they, You must go over the Valley the Shadow of Death, where the *Hobgoblins* are, where the Light is Darkened

when

where the Way is full of Snares, Pits, Traps, and Gins. They told me also of Gyant-Dispair, of Doubting-Castle, and of the Ruins that the Pilgrims met with there. Further, They said, I must go over the enchanted Ground, which was dangerous. And that after all this, I should find a River, over which I should find no Bridg, and that that River did lie betwixt me and the Celestial Country.

Greath. *And was this all?*

Valiant. No, They also told me that this way was full of Deceivers, and of Persons that laid await there, to turn good men out of the Path. *The Second.*

Greath. *But how did they make that out?*

Valiant. They told me that Mr. worldly-wise-man did there lie in wait to deceive. They also said that there was Formality and Hypocrisie, continually on the Road. They said also that By-ends, Talkative, or Demas, would go near to gather me up; that the Flatterer would catch me in his Net, or that with green-headed Ignorance I would presume to go on to the Gate, from whence he always was sent back to the Hole that was in the side of the Hill, and made to go the By-way to Hell. *The Second.*

Greath. *I promise you, This was enough to discourage. But did they make an end here?*

Valiant. No, stay. They told me also of many that had tryed that way of *The Third.*

old, and that had gone a great way therein, to see if they could find some thing of the Glory there, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a Foot out of Doors in that Path, to the Satisfaction of all the Country. And they named several that did so, as *Obstinate*, and *Plyable*, *Mistrust*, and *Timorous*, *Turn-a-way*, and old *Atheist*, with several more; who, they said, had some of them, gone far to see if they could find, but not one of them found so much Advantage by going, as amounted to the weight of a Fether.

Greath. Said they any thing more to discourage you?

Valiant. Yes, They told me of one *The Fourth.* *Mr. Fearing*, who was a Pilgrim, and how he found this way so Solitary, that he never had comfortable Hour therein, also that *Mr. Dispondency* had like to been starved therein; Yea, and also, which I had almost forgot, that *Christian* himself, about whom there has been such a Noise, after all his Ventures for a Celestial Crown, was certainly drowned in the black River, and never went foot further, how ever it was smothered up.

Greath. And did none of these things discourage you?

Valiant. No. They seemed but as so many Nothings to me.

Greath. How came that about?

Valiant.

Valiant. Why, I still believed what Mr. Tell-true had said, and that carried me beyond them all. *How he got over these stumbling-blocks.*

Greath. Then this was your Victory, even your Faith?

Valiant. It was so, I believed and therefore came out, got into the Way, fought all that set themselves against me, and by believing am come to this Place.

*who would true Valour see,
Let him come hither;
One here will Constant be,
Come Wind, come Weather.
There's no Discouragement,
Shall make him once Relent,
His first avow'd Intent,
To be a Pilgrim.*

*who so beset him round,
with dismal Storys,
Do but themselves Confound;
His Strength the more is.
No Lyon can him fright,
He'l with a Gyant Fight,
But he will have a right,
To be a Pilgrim.*

*Hobgoblin, nor foul Fiend,
Can daunt his Spirit:
He knows, he at the end,
Shall Life Inherit.
Then Fancies fly away,
He'l fear not what men say,
He'l labor Night and Day,
To be a Pilgrim.*

I Part,
pag. 237.

By this time they were got to the *enchanted Ground*, where the Air naturally tended to make one *Drowzy*. And that place was all grown over with *Bryers* and *Thorns*; excepting *here* and *there*, where was an *enchanted Arbor*, upon which, if a Man sits, or in which if a man sleeps, 'tis a question, say some, whether ever they shall rise or wake again in this World. Over this Forreſt therefore they went, both one with an other, and Mr. *Great-heart* went before, for that he was the Guide, and Mr. *Valiant-for-truth*, he came behind, being there a Guard, for fear leſt peradventure ſome *Fiend*, or *Dragon*, or *Gyant*, or *Thief*, ſhould fall upon their Rere, and ſo do Miſchief. They went on here each man with his Sword drawn in his Hand; for they knew it was a dangerous place. Alſo they cheared up one another as well as they could: *Feeble-mind*, Mr. *Great-heart* commanded ſhould come up after him, and Mr. *Diſpondency* was under the Eye of Mr. *Valiant*.

Now they had not gone far, but a great Miſt and a Darkneſs fell upon them all; ſo that they could ſcarſe, for a great while, ſee the one the other. Wherefore they were forced for ſome time, to feel for one another, by Words; for they walked not by Sight.

But any one muſt think, that here was but ſorry going for the beſt of them all, but how much worſe for the Women and Children, who both of *Feet* and

and Heart were but tender. Yet so it was, that, thorow the encouraging Words of he that led in the Front, and of him that brought them up behind, they made a pretty good shift to wagg along.

The Way also was here very weary-som, thorow Dirt and Slabbiness. Nor was there on all this Ground, so much as one Inn, or Victualling-House, therein to refresh the feeble sort. Here therefore was grunting, and passing, and sighing: While one tumbleth over a Bush, another sticks fast in the Dirt, and the Children, some of them, lost their Shoos in the Mire. While one crys out, I am down, and another, Ho, Where are you? and a third, The Bushes have got such fast hold on me, I think I cannot get away from them.

Then they came at an Arbor, warm, An Arbor and promising much Refreshing to the on the in-Pilgrims; for it was finely wrought a-chanting above-head, beautified with Greens, fur-Ground. nished with Benches, and Settles. It also had in it a soft Couch whereon the weary might lean. This, you must think, all things considered, was tempting; for the Pilgrims already began to be soyled with the badness of the way; but there was not one of them that made so much as a motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the Advice of their Guide, and he did so faithfully tell them of Dangers, and of the

Nature of Dangers when they were at them, that usually when they were nearest to them, they did most pluck up their Spirits, and hearten one another

The Name of the Arbor. to deny the Flesh. This *Arbor* was called *The sloathfuls Friend*, on purpose to allure, if it might be, some of the Pilgrims there, to take up their Rest when weary.

The way difficult to find. I saw then in my Dream, that they went on in this their *solitary* Ground, till they came to a place at which a man is apt to lose his Way. Now, tho when it was light, their Guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand: But he had in his Pocket a

The Guide has a Map of all ways leading to or from the City. Map of all ways leading to, or from the Celestial City; wherefore he strook a Light (for he never goes also without his Tinder-box) and takes a view of his Book or Map; which bids him be careful in that place to turn to the right-hand-way. And had he not here been careful to look in his Map, they had all, in probability, been smothered in the Mud, for just a little before them, and that at the end of the cleanest Way too, was a Pit, none knows how deep, full of nothing but Mud; there made on purpose to destroy the Pilgrims in.

God's Book. Then thought I with my self, who, that goeth on Pilgrimage, but would have one of these Maps about him, that he may look when he is at a stand, which is the way he must take?

They

They went on then in this *enchanted* Ground, till they came to where was an other *Arbor*, and it was built by the *An Arbor* High-way-side. And in that *Arbor* there *and two a-* lay two men whose Names were *Heed-* *sleep therein.* *less* and *Too-bold*. These two went thus far on Pilgrimage, but here being wearied with their Journey, they sat down to rest themselves, and so fell fast asleep. When the Pilgrims saw them, they stood still and shook their Heads; for they knew that the Sleepers were in a pitiful Case. Then they consulted what to do; whether to go on and leave them in their Sleep, or to step to them and try to awake them. So they concluded to go to them and wake them; that is, if *The Pil-* they could; but with this *grims try to* Caution, *wake them.* namely, to take heed that themselves did not sit down nor imbrace the offered Benefit of that *Arbor*.

So they went in and spake to the men, and called each by his Name, (for the Guide, it seems, did know them) but there was no Voice nor Answer. Then the Guide did shake them, and do what he could to disturb them. Then said one of them, *I will pay you when I take my Mony*; At which the Guide shook his Head. *I will fight so long as I can hold my Sword in my Hand*, said the other. At that, one of the Children *Their En-* laughed. *deavor is*

Then said *Christian*, what is the *fruitless.* meaning of this? The Guide said, *They Prov. 23.* *talk in their Sleep.* If you strike them, *34, 35.* *beat*

beat them, or what ever else you do to them, they will answer you after this fashion; or as one of them said in old time, when the Waves of the Sea did beat upon him, and he slept as one upon the Mast of a Ship, *when I awake I will seek it again.* You know when men talk in their Sleeps, they say any thing; but their Words are not governed, either by Faith or Reason. There is an *Incoherencie* in their Words *now*, as there was before betwixt their going on Pilgrimage, and sitting down here. This then is the Mischief on't, when *heedless* ones go on Pilgrimage, 'tis twenty to one, but they are served thus. For this *enchanted* Ground is one of the last Refuges that the Enemy to Pilgrims has; wherefore it is as you see, placed almost at the end of the Way, and so it standeth against us with the more Advantage. For when, thinks the Enemy, will these Fools be so desirous to sit down, as when they are weary; and when so like to be weary, as when almost at their Journys end? Therefore it is, I say, that the *enchanted* Ground is placed so nigh to the Land *Beulah*, and so neer the end of their Race. Wherefore let Pilgrims look to themselves, lest it happen to them as it has done to these, that, as you see, are fallen asleep, and none can wake them.

Then the Pilgrims desired with trembling to go forward, only they prayed their Guide to strike a Light, that they might

might go the rest of their way by the help of the light of a Lanthorn. So he strook a light, and they went by the help of that thorow the rest of this way, tho the Darknes was very great.

The light of the Word.

2 Pet. 1. 19.

But the Children began to be sorely weary, and they cryed out unto him that loveth Pilgrims, to make their way more Comfortable. So by that they had gone a little further, a Wind arose that drove away the Fog, so the Air became more clear.

The Children cry for weariness.

Yet they were not off (by much) of the *enchanted* Ground; only now they could see one an other better, and the way wherein they should walk.

Now when they were almost at the end of this Ground, they perceived that a little before them, was a *solemn* Noise, as of one that was much concerned. So they went on and looked before them, and behold, they saw, as they thought, a *Man upon his Knees*, with Hands and Eyes lift up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said; so they went softly till he had done. When he had done, he got up and began to run towards the Celestial City. Then Mr. *Great-heart* called after him, saying, soho, Friend, let us have your Company if you go, as I suppose you do, to the Celestial City. So the man stoped, and they came up to him. But so soon as Mr. *Honest* saw him, he said, I know this

that

The Second Part of

this man. Then said Mr. *Valiant-for-truth*, Prerhee who is it? 'Tis one, said *The Story of* he, that comes from whereabouts I dwelt, *Standfast*. his Name is *Stand-fast*, he is certainly a right good Pilgrim.

Talk be-
twixt him
and Mr.
Honest.

So they came up one to another and presently *Stand-fast* said to old *Honest*, Ho, Father *Honest*, are you there? Ai, said he, that I am, as sure as you are there. Right glad am I, said Mr. *Stand-fast*, that I have found you on this Road. And as glad am I, said the other, that I espied you upon your Knees. Then Mr. *Stand-fast* blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and with my Heart was glad at the Sight. Why, what did you think, said *Stand-fast*? Think, said old *Honest*, what should I think? I thought we had an honest Man upon the Road, and therefore should have his Company by and by. If you thought not amiss, how happy am I? But if I be not as I should, I alone must bear it. That is true, said the other; But your fear doth further confirm me that things are right betwixt the Prince of Pilgrims and your Soul. For he saith, *Blessed is the Man that feareth always.*

They found
him at
prayer.

Valiant. Well, But Brother, I pray thee tell us what was it that was the cause of thy being upon thy Knees, even now? Was it for that some special Mercy laid Obligations upon thee, or how?

Stand. Why we are as you see, upon the enchanted Ground, and as I was coming

ing along, I was musing with my self of what a dangerous Road, the Road in this place was, and how many that had come even thus far on Pilgrimage, had here been stoppt, and been destroyed. I thought also of the manner of the Death with which this place destroyeth Men. Those that die here, die of no violent Distemper; the Death which such die, is not grievous to them. For he that goeth away in a Sleep, begins that Journey with Desire and Pleasure. Yea such acquiesce in the Will of that Disease.

Hon. *Then Mr. Honest Interrupting of him said, did you see the two Men asleep in the Arbor?*

Stand. *Ai, ai, I saw Heedless, and Too-bold there; and for ought I know, there they will ly till they Rot: But let me go on in my Tale? As I was thus Musing, as I said, there was one in very pleasant Attire, but old, that presented herself unto me, and offered me three things, to wit, her Body, her Purse, and her Bed. Now the Truth is, I was both aweary, and sleepy, I am also as poor as a Howlet, and that, perhaps, the Witch knew. Well, I repulsed her once and twice, but she put by my Repulses, and smiled. Then I began to be angry, but she mattered that nothing at all. Then she made Offers again, and said, If I would be ruled by her, she would make me great and happy. For, said she, I am the Mistriss of the World, and men are made happy by me. Then I asked her*

Prov. 10. 7.

but

*Madam
Buble, or
this vain
world:*

her Name, and she told me it was *Madam Buble*: This set me further from her; but she still followed me with Inticements. Then I betook me, as you see, to my Knees, and with Hands lift up, and crys, I pray'd to him that had said, he would help. So just as you came up, the Gentlewoman went her way. Then I continued to give thanks for this my great Deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my Journey.

Hon. Without doubt her Designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her?

Standf. Perhaps you have done both.

Hon. *Madam Buble*! Is she not a tall comely Dame, something of a swarthy Complexion?

Standf. Right, you hit it, she is just such an one.

Hon. Doth she not speak very smoothly, and give you a Smile at the end of a Sentence?

Standf. You fall right upon it again, for these are her very Actions.

Hon. Doth she not wear a great Purse by her Side, and is not her Hand often in it, fingering her Money, as if that was her Hearts delight?

Standf. 'Tis just so. Had she stood by all this while, you could not more amply have set her forth before me, nor have better described her Features.

Hon.

Hon. Then he that drew her Picture was a good *Limner*, and he that wrote of her, said true.

Greath. This Woman is a *Witch*, and *The world.* it is by Virtue of her *Sorceries* that this Ground is *enchanted*; whoever doth lay their Head down in *her Lap*, had as good lay it down upon that Block over which the Ax doth hang; and whoever lay their Eyes upon her Beauty, are counted the Enemies of God. This is she that *Jam. 4. 4.* maintaineth in their Splendor, all those *1 John 2.* that are the Enemies of Pilgrims. Yea, *15.* This is she that has bought off many a man from a Pilgrims Life. She is a great *Gossiper*, she is always, both she and her Daughters, at one Pilgrim's Heels or other, now Commending, and then preferring the excellencies of this Life. She is a bold and impudent Slut; She will talk with any Man. She always laugheth poor Pilgrims to scorn, but highly commends the Rich. If there be one cunning to get Mony in a Place, she will speak well of him, from House to House. She loveth Banqueting, and Feasting, mainly well; she is always at one full Table or another. She has given it out in some places, that she is a Goddess, and therefore some do Worship her. She has her times and open places of Cheating, and she will say and avow it, that none can shew a Good comparable to hers. She promiseth to dwell with Childrens Children, if they will but love and make much of her. She will
cast

cast out of her Purse, Gold like Dust, in some places, and to some Persons. She loves to be sought after, spoken well of, and to ly in the Bosoms of Men. She is never weary of commending of her Commodities, and she loves them most that think best of her. She will promise to some Crowns, and Kingdoms, if they will but take her Advice, yet many has she brought to the Halter, and ten thousand times more to Hell.

Standf. O! Said Stand-fast, *what a Mercy is it that I did resist her; for whither might she have drawn me?*

Greath. Whither! Nay, none but God knows whither. But in general to be sure, she would have drawn thee into many foolish and hurtful Lusts, which draw men in Destruction and Perdition.

1 Tim. 6. 9.

'Twas she that set Absalom against his Father, and Jeroboam against his Master. 'Twas she that perswaded Judas to sell his Lord, and that prevailed with Demas to forsake the godly Pilgrims Life; none can tell of the Mischief that she doth. She makes Variance betwixt Rulers and Subjects, betwixt Parents and Children, 'twixt Neighbor and Neighbor, 'twixt a Man and his Wife, 'twixt a Man and himself, 'twixt the Flesh and the Heart.

Wherefore good Master Stand-fast, be as your Name is, and when you have done all stand.

At this Discourse there was among the Pilgrims a mixture of Joy and Trembling, but at length they brake out and Sang.

What

*What Danger is the Pilgrim in ?
How many are his Foes ?
How many ways there are to Sin ?
No living Mortal knows.
Some of the Ditch, shv are, yet can
Lie tumbling in the Myre.
Some tho they shun the Frying-pan,
Do leap into the Fire.*

After this I beheld, until they were come into the Land of Beulah, where 1 Part, the Sun shineth Night and Day. Here, pag. 270, because they was weary, they betook 271. themselves a while to Rest. And because this Country was common for Pilgrims, and because the Orchards and Vinyards that were here, belonged to the King of the Celestial Country; therefore they were licensed to make bold with any of his things.

But a little while soon refreshed them here, for the Bells did so ring, and the Trumpets continually sound so Melodiously, that they could not sleep, and yet they received as much refreshing, as if they had slept their Sleep never so soundly. Here also all the noise of them that walked the Streets, was, *More Pilgrims are come to Town.* And an other would answer, saying, And so many went over the Water, and were let in at the Golden Gates to Day. They would cry again, There is now a Legion of Shining ones, just come to Town; by which we know that there are more Pilgrims

Pilgrims upon the Road, for here they come to wait for them and to comfort them after all their Sorrow. Then the Pilgrims got up and walked to and fro: But how were their Ears now filled with heavenly Noises, and their Eyes delighted with Celestial Visions? In this Land, they *heard* nothing, *saw* nothing, *felt* nothing, *smelt* nothing, *tasted* nothing, that was offensive to their Stomach or Mind; only when they tasted of the Water of the River, over which they were to go, they thought that tasted a little Bitterish to the Palat, but it proved sweeter when 'twas down.

*Death's bitter to the
Flesh, but
sweet to the
Soul.*

In this place there was a Record kept of the Names of them that had been Pilgrims of old, and a History of all the famous Acts that they had done: It was here also much discoursed how the *River* to some had had its *flowings*, and what *ebbings* it has had while others have gone over. It has been in a manner *dry* for some, while it has overflowed its Banks for others.

*Death has
its Ebbings
and Flow-
ings like
the Tide.*

In this place, the Children of the Town would go into the Kings Gardens and gather Nose-gaies for the Pilgrims, and bring them to them with much affection. Here also grew *Camphire* with *Spicknard*, and *Saffron*, *Calamus*, and *Cinamon*, with all its Trees of *Frankincense*, *Myrrhe*, and *Aloes*, with all chief Spices. With these the Pilgrims Chambers were perfumed, while they stayed here; and with these were their

Bodys

Bodys anointed to prepare them to go over the River when the time appointed was come.

Now, while they lay here, and waited for the good Hour; there was a Noyse in the Town, that there was a Post come from the Celestial City, with Matter of great Importance, to one *Christiana*, the Wife of *Christian* the Pilgrim. So Enquiry was made for her, and the House was found out where she was, so the Post presented her with a Letter; the Contents whereof was, *Hail, Good woman, I bring thee Tidings that the Master calleth for thee, and expecteth that thou shouldest stand in his Presence, in Cloaths of Immortality, within this ten Days.*

A Messenger of Death sent to Christiana.

His Message.

When he had read this Letter to her, he gave her therewith a sure Token that he was a true Messenger, and was come to bid her make hast to be gone. The Token was, *An Arrow with a Point sharpened with Love, let easily into her Heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.*

How welcome is Death to them that have nothing to do but to dy.

But

When *Christiana* saw that her time was come, and that she was the first of this Company that was to go over: She called for Mr. *Great-heart* her Guide, and told him how Matters were. So he told her he was heartily glad of the News, and could a been glad had the Post came for him. Then she bid that he should give Advice, how all things should be prepared for her Journey.

Her Speech to her Guide.

So

So he told her, saying, Thus and thus it must be, and we that Survive will accompany you to the River-side.

To her
Children.

Then she called for her Children, and gave them *her Blessing*; and told them that she yet read with Comfort the Mark that was set in their Foreheads, and was glad to see them with her there, and that they had kept their Garments so white. Lastly, She bequeathed to the Poor that little she had, and commanded her Sons and her Daughters to be ready against the Messenger should come for them.

To Mr. Valiant.

When she had spoken these Words to her Guide and to her Children, she called for Mr. *Valiant-for-truth*, and said unto him, Sir, You have in all places shewed your self true-hearted, be Faithful unto Death, and my King will give you a Crown of Life. I would also intreat you to have an Eye to my Children, and if at any time you see them faint, speak comfortably to them. For my Daughters, my Sons Wives, they have been Faithful, and a fulfilling of the Promise upon them, will be their end. But she gave Mr. *Stand-fast* a Ring.

To Mr.
Stand-fast.

To old
Honest.

Then she called for old Mr. *Honest*, and said of him, Behold an Israelite indeed, in whom is no Guile. Then said *he*, I wish you a fair Day when you set out for Mount *Sion*, and shall be glad to see that you go over the River dry-shod. But she answered, Come *yet*, come Dry,

Dry, I long to be gone; for however the Weather is in my Journey, I shall have time enough when I come there to sit down and rest me, and dry me.

Then came in that good Man Mr: *To Mr. Ready-to-halt* to see her. So she said to dy-to-halt. him, Thy Travel hither has been with Difficulty, But that will make thy Rest the sweeter. But watch, and be ready, for at an Hour when you think not, the Messenger may come.

After him, came in Mr. *Dispondencie*, and his Daughter *Much-a-fraid*. To whom she said, You ought with Thankfulness for ever, to remember your Deliverance from the Hands of Gyant *Dispair*, and out of *Doubting-Castle*. The effect of that Mercy is, that you are brought with Safety hither. Be ye watchful, and cast away Fear; be sober, and hope to the End.

To Dispondencie and his Daughter.

Then she said to Mr. *Feeble-Mind*, To *Feeble-Thou* was delivered from the Mouth of *mind*. Gyant *Slay-good*, that thou mightest live in the Light of the Living for ever, and see thy King with Comfort. Only I advise thee to repent thee of thy aptness to fear and doubt of his Goodness before he sends for thee, lest thou shouldst when he comes, be forced to stand before him for that Fault with Blushing.

Now the Day drew on that *Christiana* Her last must be gone. So the Road was full of Day, and People to see her take her Journey. But *manner of* behold all the Banks beyond the River *Departure*.
were

were full of Horses and Chariots, which were come down from above to accompany her to the City-Gate. So she came forth and entered the *River* with a *Beck'n* of Fare well, to those that followed her to the River side. The last word she was heard to say here was, *I come Lord, to be with thee and bless thee.*

So her Children and Friends returned to their Place, for that those that waited for *Christiana*, had carried her out of their Sight. So she went, and called, and entered in at the Gate with all the Ceremonies of Joy that her Husband *Christian* had done before her.

At her Departure her Children wept, but Mr. *Great-heart*, and Mr. *Valiant*, played upon the well tuned Cymbal and Harp for Joy. So all departed to their respective Places.

In process of time there came a *Post* to the Town again, and his Business was with Mr. *Ready-to-halt*. So he enquired him out, and said to him, I am come to thee in the Name of him whom thou hast Loved and Followed, tho upon *Crutches*. And my Message is to tell thee, that he expects thee at his Table to Sup with him in his Kingdom the next Day after *Easter*. Wherefore prepare thy self for this Journey.

Then he also gave him a Token that he was a true Messenger, saying, *I have broken thy golden Bowl, and loosed thy silver Cord.*

Eccles. 12.
16.

After this, Mr. *Ready-to-halt* called for his

his Fellow Pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. *Valiant* to make his *will*. And because he had nothing to bequeath to them that should Survive him, but his *Crutches*, and his good *wishes*, therefore thus he said. *These Crutches, I bequeath to my Son that shall tread in my Steps, with an hundred warm wishes that he may prove better then I have done.*

*Promises.
His Will.*

Then he thanked Mr. *Great-heart*, for his Conduct, and Kindness, and so addressed himself to his Journey. When he came at the brink of the River, he said, Now I shall have no more need of these *Crutches*, since yonder are Chariots and Horses for me to ride on. The last Words he was heard to say, was, *Welcome Life.* So he went his Way.

His last Words.

After this, Mr. *Feeble-mind* had Tidings brought him, that the Post sounded his Horn at his Chamber Door. Then he came in and told him, saying, I am come to tell thee that the Master has need of thee, and that in very little time thou must behold his Face in Brightness. And take this as a Token of the Truth of my Message. *Those that look out at the windows shall be darkened.*

Feeble-Mind Summoned.

Eccles. i. 2. 3.

Then Mr. *Feeble-mind* called for his Friends, and told them what Errand had been brought unto him, and what Token he had received of the truth of the Message. Then he said, Since I have

L

nothing

*He makes
no Will.*

nothing to bequeath to any, to what purpose should I make a Will? As for my feeble *Mind*, that I will leave behind me, for that I shall have no need of that in the place whither I go; nor is it worth bestowing upon the poorest Pilgrim: Wherefore when I am gone, I desire, that you, *Mr. Valiant*, would bury it in a Dunghil. This done, and the Day being come, in which he was to depart; he entered the *River* as the rest. His last Words were, *Hold out Faith and Patience*. So he went over to the other Side.

*His last
words.*

*Mr. Dis-
ponden-
cie's Sum-
mons.*

When Days, had many of them passed away; *Mr. Dispondencie* was sent for. For a Post was come and brought this Message to him. *Trembling Man*, These are to summon thee to be ready with thy King, by the next Lords Day, to shout for Joy for thy Deliverance from all thy Doubtings.

*Ecc. 12. 5.
His Daugh-
ter goes too.*

And said the Messenger, That my Message is true, take this for a Proof. So he gave him *The Grasshopper* to be a Burthen unto him: Now *Mr. Dispondencie's* Daughter, whose Name was *Much-a-fraid*, said, when she heard what was done, that she would go with her Father. Then *Mr. Dispondencie* said to his Friends; My self, and my Daughter, you know what we have been, and how troublesomly we have behaved our selves in every Company. My Will and my Daughters is, that our *Disponds*, and slavish Fears, be by no man ever received, from the day of our Departure, for ever; For I know that

His Will.

that after my Death they will offer themselves to others. For, to be plain with you, they are *Ghosts*, the which we entertained when we first began to be Pilgrims, and could never shake them off after. And they will walk about and seek Entertainment of the Pilgrims, but for our Sakes, shut ye the Doors upon them.

When the time was come for them to depart, they went to the Brink of the *River*. The last Words of Mr. *Dispondencie*, were, *Farewel Night, welcome Day*. His Daughter went thorow the River singing, but none could understand what she said. *His last Words.*

Then it came to pass, a while after, that there was a *Post* in the Town that enquired for Mr. *Honest*. So he came to the House where he was, and delivered to his Hand these Lines. *Thou art Commanded to be ready against this Day seven Night, to present thy self before thy Lord, at his Fathers House.* And for a Token that my Message is true, *All thy Daughters of Musick shall be brought low.* Then *Eccl. 12. 4.* Mr. *Honest* called for his Friends, and said unto them, I Die, but shall make no Will. As for my *Honesty*, it shall go with me; let him that comes after be told of this. When the Day that he was to be gone, was come, he addressed himself to go over the *River*. Now the *River* at that time overflowed the Banks in some places. But Mr. *Honest* in his Life time had spoken to one *Good-*

Mr. *Honest*.
est. Sum-
moned.

He makes
no Will.

Good- conscience to meet him there, the which
conscience he also did, and lent him his Hand, and
helps Mr. so helped him over. The last Words
Honestover of Mr. Honest were, *Grace Reigns*. So he
the River, left the World.

After this, It was noised abroad that
Mr. Vali- Mr. *Valiant for-truth* was taken with a
ant Sum- Summons, by the same *Post* as the other;
moned. and had this for a Token that the Sum-
mons was true, *That his Pitcher was*

Eccel. 12. 6.

His Will.

broken at the Fountain. When he under-
stood it, he called for his Friends, and
told them of it. Then said he, I am
going to my Fathers, and tho with great
Difficulty I am got hither, yet now I do
not repent me of all the Trouble I have
been at to arrive where I am. *My Sword*,
I give to him that shall succeed me in
my Pilgrimage, and my *Courage and Skill*,
to him that can get it. *My Marks and*
Scarrs I carry with me, to be a Witness
for me, that I have fought his Battels,
who now will be my Rewarder. When
the Day that he must go hence, was
come, many accompanied him to the
River side, into which, as he went, he
said, *Death, where is thy Sting?* And as
he went down deeper, he said, *Grave,*
where is thy Victory? So he passed over,
and the Trumpets sounded for him on
the other side.

*His last
Words.*

Then there came forth a Summons
Mr. Stand- for Mr. *Stand-fast*, (This Mr. *Stand-fast*,
fast is Sum- was he that the rest of the Pilgrims
moned. found upon his Knees in the *enchanted*
Ground.) For the *Post* brought it him
open

open in his Hands. The Contents where-
of were, *That he must prepare for a change
of Life, for his Master was not willing that
he should be so far from him any longer.* At
this Mr. Stand-fast was put into a Muse;
Nay, said the Messenger, you need not
doubt of the truth of my Message; for
here is a Token of the Truth thereof, *Thy
wheel is broken at the Cistern.* Then he
called to him Mr. Great-heart, who was
their Guide, and said unto him, Sir,
Altho it was not my hap to be much in
your good Company in the Days of my
Pilgrimage, yet since the time I knew
you, you have been profitable to me.

Eccl. 12. 6.

He calls for

Mr. Great-

Heart:

When I came from home, I left behind
me a Wife, and five small Children.

His Speech

to him.

Let me entreat you, at your Return
(for I know that you will go, and re-
turn to your Masters House, in Hopes
that you may yet be a Conductor to
more of the Holy Pilgrims,) that you
send to my Family, and let them be ac-
quainted with all that hath, and shall
happen unto me. Tell them moreover,
of my happy Arrival to this Place, and
of the present late blessed Condition
that I am in. Tell them also of *Christi-*

an, and of *Christiana* his Wife, and how
She and her Children came after her
Husband. Tell them also of what a
happy End she made, and whither she
is gone. I have little or nothing to send
to my Family, except it be Prayers, and
Tears for them; of which it will suffice,
if thou acquaint them, if peradventure

His Errand

to his Fa-

mily.

out

they may prevail. When *Mr. Standfast* had thus set things in order, and the time being come for him to hast him away ; he also went down to the River. Now there was a great Calm at that time in the River, wherefore *Mr. Standfast*, when he was about half way in, he stood a while and talked to his Companions that had waited upon him thither. And he said,

*His last
Words.*

Jos. 3. 17.

This River has been a Terror to many, yea the thoughts of it also have often frightened me. But now methinks I stand easie, my Foot is fixed upon that, upon which the Feet of the Priests that bare the Ark of the Covenant, stood while *Israel* went over this *Jordan*. The Waters indeed are to the Palate bitter, and to the Stomack cold ; yet the thoughts of what I am going to, and of the Conduct that waits for me on the other side, doth lie as a glowing Coal at my Heart.

I see my self now at the end of my Journey, my *toilesom* Days are ended. I am going now to see *that* Head that was Crowned with Thorns, and *that* Face that was spit upon, for me.

I have formerly lived by Hear-say, and Faith, but now I go where I shall live by sight, and shall be with him, in whose Company I delight my self.

I have loved to hear my Lord spoken of, and wherever I have seen the print of his Shooe in the Earth, there I have coveted to set my Foot too.

His

His Name has been to me as a *Civit-Box*, yea, sweeter then all Perfumes. His Voice to me has been most sweet, and his Countenance, I have more desired then they that have most desired the Light of the Sun. His Word I did use to gather for my Food, and for Antidotes against my Faintings. He has held me, and I have kept me from mine Iniquities: Yea, my Steps hath he strengthened in his Way.

Now while he was thus in Discourse, his Countenance changed, his *strong-man* bowed under him, and after he had said, *Take me, for I come unto thee*, he ceased to be seen of them.

But glorious it was, to see how the open Region was filled with Horses and Chariots, with Trumpeters and Pipers, with Singers, and Players on stringed Instruments, to welcome the Pilgrims as they went up, and followed one another in at the beautiful Gate of the City.

As for *Christian's* Children, the four Boys that *Christiana* brought with her, with their Wives and Children, I did not stay where I was, till they were gone over. Also since I came away, I heard one say, that they were yet alive, and so would be for the Increase of the Church in that Place where they were for a time.

Shall

Shall it be my Lot to go that way again, I may give those that desire it, an Account of what I here am silent about; mean time I bid my Reader
Adieu.

FINIS.

ERRATA.

PAge 56. line 24. for *or* read *of*.
Pag. 150. line 3. for *when* read
where,

*Newly Published by Nath.
Ponder, at the Pea-
cock in the Poultry.*

I.

A Copy-Book, enriched
with great Variety of
the most Useful and Modish
Hands; Adorned with a
whole Alphabet of great
Letters (one before every
Example.) Composed of di-
vers new-devised Knots, and
beautified with many other
curious Shapes and Flourish-
es. Fitted for the profit
of *Ingenious Youth*. By Tho.
Watson, *Teacher of a Wri-
ting*

cut

ting School in Newport-Pag-
nell in the County of Bucks,
and others. Note, That to
the several sorts of Hands
in this Book, there is a Com-
pleat Alphabet (of Capitals
and small Letters) preceding
each Example, peradventure
not heretofore practised in a-
ny other Copy-Book. Folio.
in large Demy Paper. Being
certainly the best that ever
was done in England. Pri. 3 s.

I I.

The Divine Art of Me-
mory : or, The Sum of the
Holy Scriptures delivered in
Acrostick-Verfes, so that the
Contents of the whole Bible
may readily be remembred,
and in what Chapter each
particular Passage is record-
ed. Written originally in

Latin

Latin by the Reverend and
Learned *John Shaw*, and
made English by *Simon*
Wastel. With an Account of
Time from *Adam*, &c. The
Names of the Books of the
Old and New Testaments :
A Table of Weights, Mea-
sures, and Money ; and the
Scripture Names of the
Twelve Months, Price 1 s.

I I I.

Divine Breathings: or a
Manual of practical Contem-
plations, in one Century,
tending to promote Gospel-
Principles, and a good Con-
versation in Christians. Com-
prizing in brief many of
those great Truths that are
to be know and practised by
a Christian. The second Part.
By T. S. price 1 s.

F I N I S.